W 85
Adv. Kent

# A REFUTATION OF Three Oppoſers of Truth,

By plain Evidence of the holy Scripture,

*VIZ.*

I. Of *Pardon Tillinghaſt*, who pleadeth for Water-Baptiſm, its being a Goſpel-Precept, and oppoſeth Chriſt within, as a falſe Chriſt. To which is added, ſomething concerning the Supper, &c.

II. Of *B. Keech*, in his Book called, *A Tutor for Children*, where he diſputeth againſt the Sufficiency of the Light within, in order to Salvation; and calleth Chriſt in the heart, *A falſe Chriſt in the ſecret Chamber.*

III. Of *Cotton Mather*, who in his Appendix to his Book, called, *Memorable Providences, relating to Witchcrafts*, &c. doth ſo weakly defend his Father *Increaſe Mather* from being juſtly chargeable with abuſing the honeſt People called *Quakers*, that he doth the more lay open his Fathers Nakedneſs; and beſide the Abuſes and Injuries that his Father had caſt upon that People, *C. Mather*, the Son, addeth new Abuſes of his own.

And a few Words of a Letter to *John Cotton*, called a Miniſter, at *Plymouth* in *New-England.*

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By *GEORGE KEITH.*

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Zephaniah 3. 4. *Her Prophets are Light and Treacherous Perſons, her Prieſts have polluted the Sanctuary, they have done Violence to the Law.*

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# *Water-Baptiſm No Goſpel-*

*Pardon Tillinghaſt*,

AFter I had read thy ſmall Treatiſe in print, wherein thou undertakeſt to prove *Water-Baptiſm* to be a Goſpel Precept, by plain Scripture; I was ſorry on thy account, to find thee with ſuch confidence, to publiſh thy Ignorance and Folly, as well as thy great bitterneſs of Spirit and Prejudice againſt the Truth, and the Witneſſes of it, ſo openly in the face of the World. But when I call to mind how that God in his infinite Wiſdom permits men to riſe up to oppoſe the Truth, that the Truth it ſelf may be the more clearly diſcovered, by the breakings forth of Gods Light ſtill more and more; the more that the Truth is oppoſed, I am truly comforted and encouraged. And for thy Reviling and Reproachful words againſt me, I regard them not, further, than to pity thee, and heartily to deſire, that God may open thy Eyes, and give thee true Repentance & Forgiveneſs; for I have that Charity, that what thou doſt in this thy work of oppoſition, it is through thy ignorance and therefore upon thy Repentance is pardonable. But as for me and my Brethren, it is a ſmall thing for us to be reproached and falſly accuſed by thee, ſeeing thou art ſo ignorantly bold and fool-hardy to reproach the *Lord Jeſus Chriſt* in his inward appearance, and Light, in the hearts of men, calling him a *falſe Chriſt*, as if theſe who preach Chriſt in the hearts of Gods Saints, were thoſe of whom Chriſt foretold, that ſhould come in the latter days and preach a falſe

Christ, saying, *he is in the secret Chamber*, which thou understandest as if Christ had meant, the secret Chamber of the heart, following herein thy Brother in Iniquity & Darkness, *Benjamin Keech*, who in his Book called, *The Childs Instructor*, hath these express words in that Section concerning the *Light within*) *Therefore believe not him that saith, behold he is here in the secret Chamber*, viz. *the heart*. The which expression thou seemest to have borrowed from the said Book: But if thou hadst any true knowledg in the Mystery of Christ, thou wouldst sooner have chosen, that thy right hand, that pen'd these words, had been cut off, than to have used them. But by this, and other the like expressions in thy Treatise, thou plainly discovers thy self to be a man altogether ignorant of the true *knowledge of Christ*; yea, thou seemest ignorant of the very Letter of the Scripture, which in plain and express words doth mention *Christ dwelling in the heart*, and *Christ within the hope of Glory, the Mystery hid from Ages and Generations*; And said *Paul* to the *Corinthians*, *Know ye not that Jesus Christ is in you, unless ye be Reprobates?* And said Christ in his Prayer unto his Father, *Thou in me and I in them*: And when he told the Pharisees, who looked that the Kingdom of God should come with Observations, as to say, lo here, or lo there, he said, *for behold the Kingdom of God is within you*, *Luke* 17. 21. and surely, where the Kingdom of God is, there are God and Christ: so that the plain Letter of the Scripture is against thy most absurd and Anti-christian Doctrine, *That the Christ in the hearts of men, yea, even of the Saints*, as thou wouldst have it (for thou makest no distinction) *is a false Christ*; for the plain tendency of this thy Work of Darkness is to make People believe, that Christ is not a Light within the Saints, *because*, as thou alledgest, *the Light within was not crucified*,

*crucified for us, but Jesus Christ of* Nazareth. And in this absurd distinction and dividing of Christ, thou acts the part of *Socinus* and his followers, who are called *Socinians*, that affirm most absurdly, *That Christ is only a meer man, and that he had no being nor existance before* Mary. But if thou say, thou believest that Christ is both God and Man, and that he was from the beginning, to wit, that Word by whom all things were made, then, why dost thou deny that Christ, as he is that Word, is in the Saints? for though Christ only suffered in the flesh, and as Man upon the Tree of the Cross, yet he who suffered, was not meer Man, but God and Man, and yet still one Christ. And thus also Christ within spiritually and inwardly revealed in the Saints, is not another Christ from him that came in the flesh, and was crucified for us, even Jesus of *Nazareth*. And hadst thou taken a little pains to read my book and consider it impartially and fairly, thou shouldst have seen what a plain and single account I give of mine and my Friends Faith concerning the *Man Christ Jesus*, as he came in the flesh, and dyed for our sins, and rose again and ascended, *&c.* even Jesus of *Nazareth*; and that true faith in Christ Jesus is not only a believing in him, as he is the Word, *&c.* but as the same Word did take flesh and was God manifest in the flesh, *&c.* to wit, Christ crucified and risen again, made of a Woman, made under the Law, *&c.* and that the true faith of a Christian doth not divide Christ, *&c.* as false Christians do, who say, they believe in Christ without them, but do not believe and receive Christ within them, as God the Father doth inwardly reveal him, or as *Ranters* and other high Notionists, who pretend to believe in Christ, as the Word and Light in them, but slight and blaspheme

againſt Chriſt that was crucified without them, as is plainly to be ſeen in my late book, pag. 131, 132, 133, and pag. 103, 104, 108. and p. 229. and hereby it doth plainly appear how ſafely I guard againſt both extreams of falſe Teachers, ſome preaching Chriſt without, but denying him within, as thou *Pardon Tillinghaſt*, and moſt of thy Brethren called *Baptiſts*, moſt Anti-chriſtianly have done, and yet continue to do (Oh *Pardon! Pardon!* God Almighty give thee pardon, through unfeigned Repentance, for this thy great ſin) others, not theſe ſober People called in ſcorn *Quakers*, but *Ranters*, and high Notioniſts, who pretend to own Chriſt within them, but deny him without, as come in the Fleſh, *&c.* And though thou call'ſt thy ſelf in thy title page *A Servant of Jeſus Chriſt*, yet thou haſt plainly diſcovered, that thou yet art ignorant of him, and in this thy Work thou haſt rather proved thy ſelf a ſervant of Anti-chriſt; for what greater oppoſition can Anti-chriſt make againſt Chriſt, than to oppoſe the preſence and in-being of Chriſt in his People, who is their Life? And if he who is their Life be not in them, they cannot live, yea, if Chriſt live not in thee, thou art dead in thy tre paſſes and ſins, and the old man is alive in thee, and his ſervant thou art, and Chriſt is not like to live in thee, as he did in *Paul*, and as he doth in all true *Chriſtians*, ſo long as thou judgeſt, *That the Chriſt in the heart is a falſe Chriſt*. Oh, *Pardon Tillinghaſt!* thou haſt made too great haſte in this thy undertaking, as in many other thy works, wherein poſſibly thou mayſt imagine thou art tilling and plowing in Gods field; but remember, that the Scripture ſaith, *The plowing of the Wicked is ſin*; and when thou makeſt haſte to till, without the true knowledge of God and Chriſt, thou hadſt

better

better let alone, and imploy thy ſelf in ſome other lawful occupation. Haſt thou no other way to defend thy Idol of Water-baptiſm, but to ſmite againſt the Lord Jeſus Chriſt, in his inward appearance in his Saints? But know, O vain and fooliſh man! that as that idol Dagon did fall before Gods Ark, ſo thy idol of Water-baptiſm ſhall fall before the Lord Jeſus Chriſt, inwardly appearing in thouſands and ten thouſands of his Saints; and let none be offended that I call thy Water-baptiſm an idol; for whatever man ſets up in oppoſition to the inward appearance of Chriſt in his People, they make it unto themſelves an Idol, and it will fall, and they together with it. But as for *John's* Baptiſm with Water, or that baptiſm with water that others of the Diſciples of Chriſt uſed, I call it not an Idol, far be it from me, it had its bleſſing and ſervice in its day, and pointed, as a figure, to Chriſts inward and ſpiritual Baptiſm; and if there be an inward baptiſm of Chriſt, then is not Chriſt the inward baptiſer, and miniſter of this inward baptiſm? yea, certainly; and yet thou denyeſt Chriſt within, calling him, *A falſe Chriſt in the ſecret Chamber of the heart.*

And as for thy undertaking to prove thy *Water Baptiſm* to be a Goſpel Precept by plain Scripture, I queſtion not, but through Gods aſſiſtance, I ſhall prove, that thou haſt *groſly* perverted & miſ-applied the *ſcriptures*, not underſtanding the *ſcriptures* nor the *power of God*, like unto the Sadducees of old. Thou compareſt thy ſelf to *David* with his ſling, & his few ſtones ſmiting at *Goliah*. But, alas, poor man! that ſling and theſe ſtones, and that River or brook, out of which he did take theſe ſtones, according to the deep Myſtery ſignified under that figure or allegory, thou underſtandſt not, it is a dark Riddle and Parable unto thee,

thee, and thou thy ſelf art more a kin to *Goliah* than to *David*.

In the beginning of thy work, thou doſt not fairly ſtate the Queſtion; *firſt*, that thou takeſt no notice of my plain and expreſs words in my book, pag. 184. where I ſay expreſly as followeth, *If any were raiſed up by the Lord as* John *was, and could prove and inſtruct their being ſent to baptize with Water, as he was, theſe to whom they ſhould be ſent, ought gladly to receive it; but to do it by bare imitation, or a meer pretended Call, which they cannot prove to be either mediate or immediate, is great Preſumption, yea, Superſtition.* This one ſhort ſection is enough to overthrow thy whole Work, and yet thou haſt made no Reply to it, nor given the leaſt notice of it in thy book; and all that thou haſt ſaid for *Water-baptiſm* doth not in the leaſt give any ground for thy *Water-Baptiſm* thou and thy brethren ſet up in your vain Imaginations, without any call, either immediate or mediate from God; ſo that your work in your Water-baptiſm is a Will-worſhip. *Secondly*, Thou doſt not fairly cite my words, in thy ſtating the Queſtion, ſaying, *That I affirmed, that the Apoſtles practiced it* viz. *Water-baptiſm, Only by permiſſion, &c.* The word [*Only*] is thy addition and is not in my book: but my words are theſe following, *The Apoſtles generally thought fit both to uſe and tolerate the uſe of Water-baptiſm, that belonged to* John, *and divers other things of the Law, which was by permiſſion for a time, and not by any Goſpel ſtanding Commiſſion, &c.* Now the word [*Only*] being added, doth derogate from my words, as if I did underſtand that the Apoſtles only baptized by a bare, dry or naked permiſſion; whereas I did underſtand, and ſo I do ſtill, that it was not a meer or bare permiſſion, but they they thought fit both to uſe it,

and

and tolerate the uſe of it; and that which made them think and judge it fit to uſe it for ſome time, was really the Spirit of God in them, that gave them, not only a ſpiritual and chearful freedom to uſe it for ſome time, but let them ſee a great ſervice and conveniency in it for ſom time, until men began to contend about it, and lay more weight on it, and other things of the like nature, than they ought to have done; for as in the change of an outward form of Government, or a new adminiſtration of worldly and civil Laws, the former Laws and the execution of them, cannot in an inſtant be removed, but gradually, otherwiſe great inconveniences would follow; as when a houſe is to be ſupported with new Pillars, the old Pillars muſt not be firſt removed, elſe the Houſe would be in danger of falling; but the new Pillars muſt firſt, in great part, be well placed and fixed, and then the old are by degrees ſafely and wiſely removed: Even ſo *John's* Baptiſm and other things of like nature, were not preſently and ſuddainly to be removed, becauſe many, both *Jews* and proſelited *Gentiles* laid great ſtreſs and weight on them; And therefore, I ſay, the Apoſtles, not by a meer bare and naked permiſſion, but in the wiſdom and counſel of God uſed Water-baptiſm for a time; and yet all this will not prove that it is a Goſpel Precept, or a ſtanding Goſpel Ordinance that was to continue in the Church to the end of the World

Nor art thou more ſucceſsful in managing this *Controverſy* about Water Baptiſm, than in ſtating it; for almoſt throughout thou fight'ſt againſt thy own ſhadow, and takeſt much pains and uſeſt many Arguments to prove many things no wiſe denyed by me; as *firſt*, *That the outward Form and inward Power of Godlineſs may not be ſeperated*.

*Ans:* This we affirm as well as thou, and much better than thou; for ſeeing thou denyeſt *Chriſt within the heart to be the true Chriſt*, how canſt thou really own the inward power of Godlineſs? Can there be any inward power of Godlineſs, without Chriſt living, dwelling and ruling in the heart? Again, many of you *Baptiſts* affirm, *That men may be called of God both to preach and baptize, and yet have no true Piety or Holyneſs:* Which a *Baptiſt* Teacher affirmed to me in the hearing of divers witneſſes laſt ſummer, in the ſhop of one of our Friends at *Newport* in *Rhode-Iſland*; and whether this be not thy own perſwaſion, thou art concerned to clear thy ſelf. But further, how many Hypocrites and vain perſons do ye baptize with Water, that no real ſigns do in the leaſt appear in them, that the inward power of godlineſs was joyned with their being baptized with Water: Now the thing that thou ſhouldſt have proved, was, that your Water baptiſm, taken up by you, without any true command, or ſo much as a true inward liberty by the ſpirit of God in your hearts, is a Goſpel-Precept. But this the Apoſtles witneſſed, when *Peter* baptized, or cauſed to be baptized, *Cornelius*, and others with him, no doubt, he both ſaw and felt his liberty, and good allowance, by the revelation of Gods holy ſpirit in his heart, ſo to do; and therefore he might well command it at that time to be done; & yet it doth not follow that it is a Goſpel-Precept. I ſay further, the outward form of Godlineſs is intire without Water baptiſm, as at this day adminiſtred, though when it was practiſed by the command of God, it was a part of the outvvard form. And vvhereas thou ſayſt, *Johns preaching and baptizing related to Chriſts Goſpel diſenſpation*, citing for this, *Mark* 1. cap. 1, 2, 3. v. *I* Anſvver; All this

this may be granted in a true ſence, yea, I do readily grant it in the true ſence,& ſo did all the Figures & Types of *Moſes* Law, all which obſcurely and darkly pointed at Chriſt,& the pure Goſpel diſpenſation,& were, as it were, a ſymbolical way of preaching Chriſt & his Goſpel; and therefore it was a good and worthy obſervation that many antient Chriſtians have made, *That the Goſpel and New Teſtament lay hid within the vail of the Law and old Teſtament*; All theſe Figures and Shadows of the Law, ſhadowing and figuring Goſpel Myſteries unto thoſe whoſe Eyes are ſpiritually enlightned to ſee and underſtand them. And whereas thou citeſt *Mark*'s words in the beginning of his book, ſaying, *The beginning of the Goſpel of Jeſus Chriſt the Son of God.* If I grant thee that both *John's* preaching and baptiſm, in a true ſence, is a beginning of the Goſpel, what gaineſt thou by it? doth it therefore follow that Water-baptiſm is a pure Goſpel Precept, and to be obſerved to the end of the world? I deny the conſequence: And the vanity and falſhood of it I ſhall, by Gods aſſiſtance, plainly demonſtrate. But firſt, I ſhall lay down a few plain Poſitions, which I hope ſcarce any profeſſing themſelves Chriſtians, that are in any degree intelligent, can deny. 1*ſt*, The Goſpel did begin to be preached by the Lord to our firſt Parents immediately after the Fall, when he gave the Promiſe, *That the Seed of the Woman ſhould bruiſe the head of the Serpent*: And this was before any Law of Types or Figures was given, and before Water baptiſm. 2*dly*, This Goſpel Promiſe was in a ſolmn way renewed by the Lord to *Abraham*, *That in his Seed all Nations of the Earth ſhould be bleſſed*; and this was 430 years, as *Paul* noticeth, before the Law of *Moſes*: And the ſame *Paul* ſaith, *That the*

*Gospel was preacht to Abraham*; which is the *everlasting Gospel*, & is one & the same in all Ages of the world, & therefore, to speake strictly, did not take its *beginning* neither at the beginning of the book of *Mark* (that beginneth with a *Voice crying in the Wilderness, Prepare the way of the Lord*, that as it related to *John*'s Ministration in part, so it hath a further reach, as pointing to an inward Ministration) nor yet of *Luke*, who goeth further backward, to wit, to *Zacharias* his burning Incence in the Temple; and *Matthew* goeth yet farther backward, to *Abraham, Isaac* and *Jacob*; and *John* furthest of all, to the *Word that was in the beginning*, which Word is *Christ*, by whom all things were made, and are upheld. 3*dly*, This one everlasting Gospel hath had it various and divers breakings forth and administrations in clearer discoveries and dispensations from age to age, until the fullness of time, & before that fulness of time, until Christ had suffered for the sins of the World, rose again, ascended and gave the holy Ghost to all true believers, the Gospel dispensation remained among all the faithful in all Ages, but as vailed, or as the Kirnel within the Shell of the Figures and Types of the Law. 4*thly*, The Law was never given alone by the Lord, nor was ever intended by him, that any should have eternal Life by the bare observation of the Figures and Shadows of the Law, but by faith in Christ, and true Gospel Obedience to him; but it was as a Schoolmaster to lead unto Christ, as *Paul* hath declared. 5*tly*, These several more clear discoveries and dispensations of the Gospel, may be branched forth, or distinguished into several degrees, and these several degrees may be reduced into three, each of which dispensations had their peculiar and proper divine inward Illuminations and influences

fluences of Grace and Truth, to wit, *First*, That discovery that God gave to men by *Moses*, and the written Law and the Prophets, until *John*. *Secondly*, From *John* until Christ dyed and rose again, & gave the holy Ghost. *Thirdly*, That last and most glorious discovery and revelation by the giving of the holy Ghost generally to all true believers in a peculiar influence and operation, beyond what ever formerly was given in a general way to believers. Again, these three may be reduced into two, *viz.* Law and Gospel, called by *Paul* the *Two Covenants*, which (until the last greatest and most excellent discovery of the Gospel) have been administred, as with an excellent mixture, as when Water and Wine are mixed together, though the liquors be only two in kind, yet they admit of many various Mixtures, all which are serviceable, according to the desire, and ability of the drinkers. And therefore whereas thou sayst, *Nor is there any third Dispensation, that is neither Law nor Gospel of* John's, *as is imagined*. In this, as in many other things, thou fightst against thy own shadow; for though in my late book I writ of three Dispensations, and prove them sufficiently out of the Scriptures, yet I never imagined that there was any one of these three Dispensations that was neither Law nor Gospel: but I thus distinguish them, *The first is both legal and evangelical*, but the Evangelical doth but obscurely and hiddenly appear, and therefore the first may be called more *Legal*, and in that respect is called by *Paul*, and others, *The Law*, by a synecdoche, the denomination being taken from the larger part; and this Dispensation continued until *John*, according to Christs own Words, *The Law and the Prophets were unto* John. The *Second Dispensation* of the same Gospel may well enough

be underſtood to begin at *John*, according to *Acts* 1.22. beginning from the Baptiſm of *John*, unto that ſame day that he vvas taken up from us; ſee alſo *Acts* 10.37,38. and to continue until the plentiful pouring forth of the holy Ghoſt, both at and after the day of Pentecoſt; and this ſecond Diſpenſation comprehendeth all the time of Chriſt his being on Earth in the fleſh, vvhich, though a more clear and glorious Diſpenſation of the Goſpel yet vvas in ſome degree vailed vvith the figures of the Lavv, for not only *John*'s Baptiſm, but the vvhole Lavv of *Moſes* vvas in force until Chriſt ſuffered on the Croſs, and became a Sacrifice of a ſvveet ſmell unto God, and a Propitiation for the ſins of the vvhole World, and thereby put an end to all theſe Sacrifices of Rams, Lambs and Bullocks, *&c.* for Chriſt himſelf being made of a Woman, vvas made under the Lavv, and fulfilled it, both in his being circumciſed and baptiſed; and he preached the *Law* and *Goſpel*, and ſent one vvhom he had cured of his Leproſie, to the Prieſt, according to the Lavv, and told the *Jews*, *That their paying Tythes*, which wholly belonged to the Law, *was a thing to be done, but that withal, the greater things of the Law, as Mercy and Judgment were not to be neglected:* And Chriſt told that it is written in the Law, *They ſhall be all taught of God*; which is a Goſpel Promiſe: So that the Goſpel and Law were united and joyned together in both theſe former Diſpenſations; and the Goſpel was in the Law, as ſome precious Treaſure hid within ſome vail. The *Third* and laſt Diſpenſation began from *the giving of the holy Ghoſt at Pentecoſt* moſt apparently, and was to encreaſe until it ſhould come to its Meridian or Noon-tide Glory, as ſo it may be ſaid, it did really ſo come in the days of the Apoſtles, before

their

their deceaſe; And this third Diſpenſation of the Goſpel is that which ought to be called, *The pure and perfect Goſpel Diſpenſation*, purely and perfectly unvailed and uncovered, declaring and revealing that great Myſtery of Chriſt, and of eternal Salvation by faith in him, both as he came and ſuffered outwardly in the fleſh, and dyed for us, and roſe again, and aſcended, and is now in Heaven, at the right hand of Majeſty, making interceſſion for us, and alſo as he doth come inwardly to live, dwell and rule in our hearts; for both his outward and inward coming are a moſt choice and excellent Doctrine of the Goſpel of our Salvation, but the one without the other is lame and defective; for as it is moſt glad Tidings (which the word *Goſpel* or *Evangel* ſignifieth) that Chriſt hath dyed for us, & purchaſed to us the forgiveneſs of all our ſins, (through Faith in his Name) ſo likewiſe, that the Father hath given him to us in our hearts, to kill and deſtroy the very life of ſin in us, and perfectly to ſanctifie and renew us into the Image of God; and no Vails, nor Figures, nor Types of things to come belong to this third Diſpenſation of the Goſpel, but the Truth of the Goſpel is held forth, purely and perfectly in its own native luſtre, beauty and glory, without any figure or ſhadow of the Law, ſuch as Circumciſion and *John*'s Baptiſm was. Theſe Poſitions thus being laid down and well underſtood (the ſubſtance of which are ſufficiently laid down in my late book, tho' not ſo largely, or in ſo many expreſs words,) may ſerve ſufficiently to anſwer to every one of thy Objections againſt us, without a particular application to every particular of thy Treatiſe.

And thus it plainly doth appear, how it may be granted that *John*'s Miniſtry and Baptiſm was the beginning

of

of that second Dispensation of the Gospel, that as yet had its Vails and Figures in some degree remaining, & vailing that more abundant glory that was to follow: But it doth not follow, that *John's* Baptism or Water baptism of any that did baptize, did really belong to the *third Dispensation* of the Gospel, as any part thereof; and this third Dispensation is (being the Gospel perfected and consummated, as it cometh to its Meridian or Noon-tide Glory and Brightness) that which is most commonly and frequently called the *Gospel* in the New Testament, being cleared and discharged from all these Vails and Figures of the Law; even as when Christ arose, he laid aside his grave Clothes, and did not after his Resurrection re-assume his Garments, which he did use as a cloathing before he suffered, but left them to remain with the Souldiers that put him to death; A figure of this very Mystery.

And thou art at great pains to prove, *That* John *was sent to baptize with Water, and Christ's Disciples baptized with Water, and so did the Apostles after the giving of the holy Ghost*; and a great many other things thou bringest, no wise contradicted by us the People called *Quakers*, and therefore thou might'st have spared thy needless pains. But the great thing for thee to prove, was, *That* John's *Baptism, or Water Baptism is any part or precept of the Gospel Dispensation, and Administration, as it began to take place after the Death and Resurrection of Christ, and the giving of the holy Ghost*; This thou hast not done in the least, and therefore thou hast done nothing to purpose. And whereas thou pleadest, *That Christ sent* John *to baptize and preach*; I answer; And so I say, as truly he sent *Moses* to give the Law and Circumcision; for the Spirit of Christ was in *Moses*, and in *Aaron*, and in the holy Priests

Prieſts under the Law, that circumciſed and ſacrificed; and Chriſt gave both the Law and Goſpel, and was the Mediator under both, and the Miniſter of both; for without Chriſt, the Word, that was in the beginning, by whom all things were made, neither Law nor the Prophets could have been. But the thing thou ſhouldſt have proved, That Chriſt, as the Mediator of the New-Covenant, in the pure and perfect Diſpenſation of the Goſpel, in the laſt adminiſtration of it, ever commanded Water Baptiſm; or that Chriſt after he roſe from the dead, commanded Water Baptiſm, which thou doſt not do in the leaſt. Thou ſeemeſt to lay great ſtreſs on theſe words, *Acts* 10. 48. *That* Peter *commanded them to be baptized who had received the holy Ghoſt*, to wit, *Cornelius* and his company. But this I have anſwered already, and I ſay further, this doth not prove that Water Baptiſm is a Goſpel Precept, but only that that ſecond Diſpenſation being not yet vvholly aboliſhed, *Peter* ſavv a ſervice in it, in the Wiſdom of God, revealed in him, and therefore he might vvell command it for that time, tho' no Goſpel Precept.

But vvhereas thou ſayſt, *That* Peter *and the Apoſtles did command in Chriſt Jeſus, the Lords Name, Water Baptiſm*, is a thing utterly falſe, the Scripture ſaith no ſuch thing; but *That* Peter *commanded them to be baptized in the Name of the Lord*; ſo that the Name of the Lord is relative to their being baptized, & not to the command, and their being baptized in the Name of the Lord doth plainly ſignifie, that their being baptized vvith Water vvas ſom outward ſign, that thev became the Lords, and were true believers in him. Next, vvhereas thou ſayſt, *I affirm that Water Baptiſm was at that time an aboliſhed Ceremon*",

mony, is false, I said no such thing; *It was beginning to be abolishing and decaying, and was decreasing, as* John *said in respect of his Baptism, I must decrease, but Christ must encrease:* But that it was then totally abolished, I say not; for it could not be safely abolished all at once, but by degrees, and after some time, as I have above demonstrated. And now that I call this third and last Dispensation, that began to take place after the Death and Resurrection of Christ, the *pure and perfect Dispensation of the Gospel*, I understand it not, as if the first and second Dispensations before and under *Moses*, or before and under Christ, as he was present in the flesh, had any mixture or impurity of sin or evil, nay, far be it from me; but I call it pure and perfect as having none of these Figures and Types of the Law mixed with it, as formerly. And though the Apostles, after the giving of the holy Ghost, did grow up into the attainment of this most pure and perfect Gospel state and Dispensation; yet many *Christians* who had a measure of sincere Faith in Christ, were short of it, and for the cause of such who were weak, and but as Babes in Christ, they saw it meet in the Wisdom of God to use it for some time. But after the days of the Apostles and their Successors, about three or four hundred years there-after, the true Gospel Spirit was generally lost (a Remnant excepted of hidden ones, who in some measure retained it) and the inward Power of Godliness departed from, and then Water Baptism, and many other things belonging to the outward form, became as a dead thing, and was more fit to be buried than to be used. And none ought to presume to raise it up again, unless it could be said, That the Power of God had raised it, or renewed it in the users or practisers of it, and that they could sincerely

cerely ſay and prove, that God had ſent them, or given them Authority to uſe Water Baptiſm, and other the like things; but this I do not find that any called *Baptiſts* ſo much as pretend unto, and if they did pretend to it, their bare pretence, without ſome real and effectual prooff, were not to be believed. And that *Peter* cauſed Water-baptiſm to be adminiſtred to *Cornelius*, and other *Gentiles*, doth not prove it to be a Goſpel Precept; for under the Law the *Gentiles* who became Proſelites of the *Covenant*, ſo called, were generally baptized into Water, as well as Circumciſed, long before *John*'s time, as the *Jews* Books plainly declare, and as may be gathered from Scripture, and as divers Chriſtian Writers relate from the *Jews*, and particularly *Thomas Godwin* in his Book called *Moſes and Aaron, lib.* 1. *cap.* 3. And ſeeing it was ſo commonly practiſed by the *Jews*, as well before *John*'s time as then, and thereafter, as both *Jewiſh* and *Chriſtian* Writers affirm, and as the Epiſtle to the *Hebrews* doth plainly declare, *Heb.* 9. 10. how that the Law had its divers *Baptiſms* (ſo the Greek tranſlated into Engliſh, *Waſhings*) *and carnal Ordinances, until the time of Reformation*; it doth more plainly evince, that Water Baptiſm was a legal thing, tho' both it & Circumciſion, with all the other Types and Figures of the Law, pointed at Goſpel Myſteries, and in ſo far may be ſaid to relate or belong to the Goſpel in its more obſcure Adminiſtration; but that whole Diſpenſation both of *Moſes* and the Prophets, is in Scripture ſtile, call'd, *The Law*. altho' *Moſes* himſelf and all the Prophets ſaw beyond the Figures of the Law, and were truly endowed, in great part, with a Goſpel ſpirit.

*That*, thou ſay'ſt, *if Water Baptiſm had not been comprehended in* Paul's *Commiſſion, then he had done evil in bap-*



*tizing*

*tizing ſo many.* I Anſw. It doth not follow, any more than that he did evil in circumciſing *Timothy*; for things may be done upon occaſions without a Command from God, and that not only by a bare or ſimple permiſſion, but in a ſweet heavenly freedom of Gods holy Spirit inwardly revealed, which is the only chief and principal Rule of every true Chriſtians freedom, as well as of their Obedience. How many good Chriſtians joyn in Marriage, having no command ſo to do, but knowing and enjoying an inward Liberty by the Spirit of the Lord ſo to do, and therein receiving the bleſſing of the Lord; and many other the like caſes might be mention'd.

Thou giveſt a very ſtrange and exceeding ſtrained Gloſs upon *Paul*'s words, *That he was not ſent to baptize, but to preach the Goſpel, to wit, that Water Baptiſm was not ſo bound to* Paul, *or any other ſent to preach the Goſpel, that they with their own hands muſt needs perform that Work of Baptizing*; *and* Paul *and the other Apoſtles had ſuch and ſuch for their Miniſters, as* John, Timothy *and others.* But what then? what *Paul* commanded other Diſciples to do, is all one as if he had done it himſelf, as thou argueſt in another caſe, but not to thy purpoſe; and therefore it cannot be reaſonably judged, that if *Paul* had been ſent to baptize, either by himſelf, or making uſe of others to aſſiſt him in that work, he would have ſaid, *He was not ſent to baptize*; for that would imply a plain Contradiction, to be ſent, and not to be ſent. But this thy ſtrein'd gloſs on *Pauls* words is grounded upon a meer ſuppoſition of thine, *That* Paul *was ſent to baptize with Water*, which thou haſt not in the leaſt proved, nor art ever like to do; *Matth.* 28. ſaith nothing of Water.

Thy ſimilitude betwixt *Solomons Temple* and the *Goſpel-Church*,

*Church*, as thou doſt apply it, is exceeding vain & fooliſh, and proceedeth from great Ignorance, as if the *Stones that were the Foundation of* Solomon's *Temple, cut out of the Mountains, and the Timber-work, did ſignifie, that the Foundation of God's Spiritual Houſe ſhould be Water-Baptiſm.* But this is plain contrary to Scripture, that ſaith, *The Church is built on the Foundation of the Prophets & Apoſtles, Jeſus Chriſt himſelf being the chief Corner Stone*; And thou that ſets up Water-Baptiſm as the Foundation of the Goſpel Church, preacheſt another Foundation than Chriſt Jeſus, and another Goſpel. If *Solomon's* Temple had been built on the Waters, thou mightſt have had ſome ſlender pretext or colour to uſe ſuch a Compariſon; but what Reſemblance Stone and Timber hath to Water Baptiſm, I do not underſtand. And if Water-Baptiſm be the Foundation of the Church, then the Church hath had no Foundation for many Ages paſt; for *Infant Baptiſm*, by ſprinkling, ye *Baptiſts* do not acknowledge to be any true Baptiſm at all, but a meer fiction or invention, and yet for many Ages there hath been no other Water-Baptiſm uſed, but that of ſprinkling Infants; for that party or ſociety of People called *Baptiſts* or *Anabaptiſts* did but appear about *Luther*'s time, or ſince, and therefore if *Water Baptiſm* be the *Foundation of Gods Church*, the Church hath had no Foundation for many Ages, and therefore hath quite ceaſed to be; for ſhe cannot be or ſubſiſt without a Foundation.

And as concerning the Allegorical and Spiritual ſignifycation of *Solomon*'s *Temple*, it is very well underſtood without your Water Baptiſm; for *Solomon*'s *Temple*, as it was a figure of *Chriſts Body*, which was crucified and roſe again, and aſcended into Glory, ſo alſo it was a figure

of the Gospel Church under the pure Gospel Dispensation, the Foundation whereof is Christ Jesus, as he came in the likeness of sinful flesh, and took upon himself the form of a Servant, and humbled himself unto Death, even the Death of the Cross, made of a Woman, made under the Law, the Seed of *Abraham* and *David*: I say, Christ thus come in the flesh, and crucified for our sins, as the Mystery of him is inwardly revealed by the holy Spirit in the hearts of all true believers, in respect of his thus humbling himself, and taking hold of the seed of *Abraham*, may well be compared to the Stone & Wood of *Solomons* Temple, which were but mean, and not very costly Materials, but the fullness of the Godhead, that dwelt in Christ Bodily, and his being anointed with the holy Spirit without measure, being the only begotton Son of God, full of Grace and Truth, of whose fullness all true believers do plentifully receive, and Grace for Grace, and the many most rich and excellent divine Virtues wherewith both Christ and his Church are most richly endued, and adorned, are well signified by that great plenty of Gold and Silver, and other precious Furniture, wherewith the Temple of *Solomon* was beautified. But it is much thou didst not make the Sea in *Solomon*'s Temple to signifie Water-Baptism; possibly some of thy Brethren may judge this a great omission or neglect in thee; but hadst thou brought it, it could have made nothing for thy Water Baptism; for that Sea in *Solomon*'s Temple was not a figure of outward Water (which it self was but a figure) but of these spiritual Waters of the Sanctuary, mentioned by the Prophet *Ezekiel*, chap. 47. 1, 7, 8, 9. and by *John*, c. 4. v. 6. and *Rev.* 22. 1.

But this most idle and ignorant gloss and comparison

of

of thine, is like to that other paſſage in thy book, where thou ſayſt, *Repenting Believers, baptized with Water (being a ſign and token from God to them of the remiſſion of ſins) are the only true Heirs of the Promiſe of the holy ghoſt, &c.* Which aſſertion thou doſt falſly ground on *Peter*'s words to the *Jews*, *Repent and be baptized, every one of you (mind it* (ſayſt thou) *every one that expects Salvation) in the Name of Jeſus Chriſt for the Remiſſion of ſins, and you ſhall receive the gift of the holy ghoſt.* But whether Water Baptiſm is to be here underſtood, or not, thy arguing, that it muſt be Water Baptiſm, is moſt weak and idle, as if to render it only Spirit, is to charge the Spirit of God in *Peter* with groſs Impertinencies and Tautologies, as if he ſhould ſay, *Repent and be baptized with the holy Spirit, and you ſhall receive the holy Spirit.* To this I Anſwer; This is no Impertinency nor Tautology in the leaſt, but very proper, as it is very proper to ſay, *White Cloth being dip't into the Dyers Fat, that hath a red dye, receiveth the ſaid red dye*; even ſo, the Soul being dipt into that ſpiritual Water of Gods holy Spirit, receiveth it, as the Cloth receiveth the dye: But this to thee is a Myſtery and Parable, and therefore it is not ſtrange thou talkeſt ſuch groſs impertinencies. And it is plain by theſe words of thine, thou makeſt *Water Baptiſm* equally neceſſary to Salvation with *Faith* and *Repentance*, and therefore all are eternally and finally Loſt, who have not been baptized or plunged into Water. O Monſter of uncharitableneſs! This moſt Uncharitable Doctrine damneth all to the Pit of Hell, for many Ages, that never received Water Baptiſm; this is like one of thy Brethren, who printed a book with this Title, *Dip or Damn.* It is no wonder to find you *Baptiſts* generally ſo bitter and peeviſh; for this your

Uncharitable

Uncharitable Doctrine of *Condemning all to Hell, who are not baptized into Water*, begetteth this evil nature in you, even as the narrow Doctrine of the *Presbyterians* as touching the *Grace of God*, maketh them of the like evil nature; for evil Principles and Perſwaſions have a great influence upon mens Hearts and Lives. And now I find thee in this thy work againſt us, joyn'd with the Prieſts of *New-England*, and particularly theſe of *Boſton* (tho' formerly ſome of thy Brethren ſuffered great perſecution by the Prieſts of *New-England*) where it ſeems thou haſt got thy book printed,----------and ſo like *Herod* and *Pontius Pilate* joyning together againſt Chriſt, as he came in the fleſh, ſo ye joyn together againſt him, as he is come, and coming more abundantly in Spirit; but this Stone, which ye builders of *Babylon* have refuſed, will God exalt, and is exalting, to be the head of the Corner.

Thou art as idle and impertinent to alledge, *That by Water and Blood*, mentioned 1 *John* 5. 6. *This is he that came by Water and Blood*, is to be meant *Water Baptiſm, and that call'd the Supper, in giving and receiving Bread & Wine.* But this being thy bare alledgance, without any ſhadow of proof, it is altogether denyed; and the Virtue of both the Water and Blood, together with the Spirit, are inwardly and ſpiritually felt, which three agree in one, and are inſeperable; but ſo are not your Water Baptiſm and Bread and Wine, which ye your ſelves confeſs are oft ſeperated from the Spirit, as the many vain perſons among you, and the many dry and barren Souls of your ſociety, too palpably demonſtrate; for who more gawdy and vain in their Attire and Cloathing, both men and women, than many call'd *Baptiſts?* as I have ſeen and obſerved, in part, to my great grief; Who greater Enemies to the

Spirits

Spirits inward Revelation, and to Christ's inward presence and Appearance in Believers, than thou, and the *Baptists* generally (perhaps some few excepted?) And therefore the Spirit, and your Water Baptism, and breaking of Bread, agree not in one, and are not in unity.

And whereas thou chargest it on me and my Friends, the People called in scorn *Quakers*, as if we did presume or boast of our being arrived to a state above or beyond the Apostles, after they had receiv'd the holy Ghost; for thou say'st, *Here we may note the pride that this Boaster is fill'd with, counting even the Master Builders of God's House, but Children in comparison of them, &c.* And again, thou say'st, *The Generation of* Quakers, *it seems, are got into an higher degree of stature and fullness, thinking they are in an higher Dispensation, than they had attained, &c.* All this is a most injurious and gross Perversion of my words, and of our Principle; I never said, writ or thought any such thing. But take notice on what false foundation he grounds this his Perversion, because I said in my last book, *If they who are so zealous for Water Baptism, were cordially zealous for the inward and spiritual Baptism, they might be the more born with, as Men bear with Children, &c. and Charity might be allowed them in that case, to be as Children or Babes in Christ.* I intreat the *Readers* to take notice, that I say nothing here of the Apostles, or any living in that Age, but of these now living in our Age, who are generally too zealous for the Water Baptism, but have little or no zeal, most of them, for the inward and spiritual, plainly denying *inward Divine Revelation*, as the priviledge given to the Saints in our Age, and calling Christ in the hearts of the Saints, *a false Christ*, as this *Pardon Tillinghast* hath done, and as many others do. And

though

though the Apoſtles, after they received the holy Ghoſt, uſed Water Baptiſm, yet it was not for themſelves, who ſaw beyond it, and were attained to that *One Baptiſm, Not the putting away the filth of the Fleſh, but the anſwer of a good Conſcience*, as *Peter* declared; but in the Apoſtles days, there were Babes in Chriſt and many ſcarce arrived at the true ſtate of ſpiritual babes, whom the Apoſtles ſaw meet to baptize into Water; but yet that Water baptiſm was not the Milk where-with they were fed, but rather as ſtilts or Crutches that theſe babes or lame Perſons uſed for ſome time. And whereas thou further ſayſt, *That we called* Quakers *are born Monſters, not Babes to be fed with Milk, as the Saints heretofore.* Here thy ſcornful Spirit, full of bitterneſs and prejudice, doth plainly appear: How many thouſand babes in Chriſt have been, before ever baptiſm with Water was in being, and ſince it received its burial? and whoever ſeek to raiſe it again, or reſtore it in their own ſelf-will, and meer imaginations, from what they falſly infer or draw from the Letter of the Scripture, they but raiſe a dead thing, that is not the ſincere Milk; for the Milk of Babes, is *the ſincere Milk of the Word*, and that is not Water-baptiſm. And whereas thou alledgeſt, *That to pretend to the Power, and deny the Form of Godlineſs, is as Hypocritical as the other is Formal:* This we agree unto; but it remaineth as yet to be proved, that Water baptiſm is any part of the Form of Godlineſs, ſince the form and practice of it hath generally ceaſed, ſince the Apoſtles, for many Ages paſt, and but again is raiſed up by the meer will of Man, without any divine Call or Authority, ſo far as ever I could yet learn; for I never yet heard that any in this Age, or ſince the Apoſtacy began, did pretend to an inward divine Call for

Water

Water Baptiſm. But whether when the Goſpel ſhall have it free courſe to be yet preached to all Nations, any ſhall be raiſed up to baptize with Water, by a divine Authority, belongs not to the preſent debate.

And thus I hope it will appear to the impartial Readers, that I have ſufficiently anſwered to thy Objections and pretended Reaſons, from plain Scripture, which thou haſt but groſly wreſted and perverted.

In the cloſe of thy book thou ſayſt, *I ſtrike as well at the Lords Supper as at Water Baptiſm*; alledging further, that I ſay, *our common eating that we uſe, is the Lords Supper, whether two or three, more or leſs*; but both theſe are thy falſe alledgings, and none of my words, nor juſtly can be gathered from my words. And firſt, as to the *Lords Supper*, I ſay, where Chriſt is not inwardly and ſpiritually ſeen, taſted and fed upon, by his inward Revelation in mens hearts, there is not the Lords Supper, altho' they gather together with ever ſo great a Solemnity, as outwardly, to eat outward Bread and drink outward Wine in remembrance, as they pretend, of Chriſt. *Secondly*, There is neither Number of Perſons, nor any ſet Times appointed by Chriſt, in relation to the outward eating and drinking, which ye call the Supper; and therefore as the Church of *England* uſe it once Quarterly, and ſome *Baptiſts* Monethly or perhaps ſome Weekly, why may not others, with as good reaſon, uſe it daily; and ſeeing the Number of Perſons is no eſſential part, as ye muſt confeſs, then why may not two or three, as well as ſome hundreds, uſe it with equal Solemnity and religious Devotion, *viz.* eating and drinking together, both with a holy fear and chearfulneſs, remembring the Lords Death,

even until his laſt coming, as well as until his more abundant inward ſpiritual Coming into their hearts.

And whereas I queried in my laſt book, *Wherein we are behind you, or wherein we fall ſhort of you, or what excellency, worth or value hath your Supper above and beyond ours?* To this thou haſt not anſwered one ſyllable, nor haſt thou ſhewed any one particular inſtance wherein your eating and drinking excelleth ours, and therefore I return it again unto thee to be anſwered. And I thus further query, Is the difference about the bear *Name*, that ye call it *The Supper of the Lord*, and we have no freedom to call the bare outward eating and drinking, unleſs Chriſt be inwardly enjoyed, the *Supper of the Lord*, but where Chriſt is inwardly enjoyed and fed upon, together with the outward eating and drinking, as moſt frequently is witneſſed, to God's praiſe, that we can freely call the Lords Supper? Or, 2*dly*, Is the difference, becauſe ye have ſome Prieſt, or Paſtor, or gifted Brother, to conſecrate the Bread, and make it more holy than our Bread that we eat, even when we uſe Prayer and Thanks-giving before eating, either vocal or only mental, and frequently both? Or, 3*dly*, Is it becauſe we do not uſe that formality of repeating the words, *Take, eat, this is my Body*, which we find no where commanded to be uſed in the Saints eating? Or, 4*thly*, Is it becauſe the eating and drinking that was among the Saints, called by thee and others, the *Supper*, was never intended for ſatisfying hunger, as thou hinteſt? And what if I ſhould ſay the ſame, thou gaineſt nothing; for it is not the ſimple eating and drinking that I call a *holy Remembrance of Chriſts Death*, but the holy and religious way and manner of performing it; and yet thou canſt not prove, that the Saints, when they did eat

that

that commonly called the *Supper*, did not really eat and drink ſufficiently to refreſh & nourish the Natural Body, as well as together with that, their Souls were refreſhed and nouriſhed with ſpiritual food; for it is moſt clear, that in the Church of *Corinth* they did eat together to refreſh the outward man, and this the Apoſtle did not reprove, but their *diſorderly manner of eating, ſo that ſome were hungery, and others were drunken, and ſome eat at home in private, and others did not, but tarried to eat together with their Brethren, and were at times diſappointed:* This plainly proveth they uſed to make a real Meal of their eating together; but your manner of eating about the quantity of a Nut in Bread, and a ſpoonful, one or two in Wine, we find no where in all the New Teſtament; and that ye give the cup but once, and Chriſt gave it twice, as I have ſhowed in my late book, this ye can give no account of, and thou haſt not taken the leaſt notice of it, although it is material to you, who pretend to obſerve every thing as Chriſt did. And why are ye not as zealous for waſhing one anothers feet, and anointing the ſick with Oyl? I am ſure more expreſly commanded by Chriſt, and *James* the Apoſtle, than your Water baptiſm? ye can give no juſt account. It ſeems, thou art zealous for *laying on of hands*, which thou reckons alſo as belonging to the foundation of the Goſpel, falſly citing and perverting theſe words in *Heb.* 6. 1, 2. for though that place mention the *foundation of Faith and* Repentance, and afterwards the *Doctrine of Baptiſms*, and of *laying on of hands*, yet it ſaith not, that either Water baptiſm or laying on of hands is any part of the foundation; and the Doctrine of Baptiſms and the laying on of hands is one thing, the uſe of Water baptiſm is quite another: The Doctrine of all the legal

Rites, Figures and Types remaineth in the Church at this day, but the practice of them is aboliſhed, and ſo of Water baptiſm.

Before the cloſe of this my Anſwer, I ſhall further take notice of ſome other of thy groſs impertinencies: *Firſt*, Thou uſeſt theſe idle words, by way of reproach, *So that upon hearing* Peter's *Teſtimony, not of killing the Light within, as the* Quakers *preach, &c.* Here thou makeſt it a matter of deriſion, to ſay, *Chriſt, who is the Light, and the Life, may be killed or crucified by mens ſins*, whereby thou declareſt thy great ignorance of the Letter of the Scripture, that ſaid of ſome, *that they crucified the Son of God afreſh*; and ſurely that was within them, and not without; and ſaid *James*, *Ye have killed the juſt, and he hath not reſiſted you*; which cannot be underſtood, as if all theſe to whom he had writ, had been guilty of outward Murder. But underſtand how theſe call'd *Quakers* mean, that Chriſt is inwardly crucified or ſlain by mens great ſins, to wit, not in himſelf, for his Life is an Immortal Principle, but unto them; ſo that by their ſins they wholly deprive themſelves of the enjoyment of it. *2dly*, Thou ſayſt, *While* Peter *is ſpeaking, not mentioning ought of the Light within, (altho' we deny it not where God would have it ſpoken of.)* Behold here another bitter and ſatyrical Scoff againſt the Light within; and what altho' *Peter* mention not the Light within in that place, *Acts* 10. in expreſs words, let the place be conſidered, and it ſhall be found plainly enough implied in that very diſcourſe of *Peter*, ſee *v.* 42. ſaid *Peter*, that it is even Jeſus of *Nazareth*, who was ordained to be judge of quick and dead: And can this be without the Light within, that ſhall be as a thouſand Witneſſes againſt the wicked in that great day of Judgment, when

when the books ſhall be opened, not only the book of Conſcience, but the Lords Light in the Conſcience, that did ſee and reprove them, and witneſs againſt them, when they ſinned. And whereas thou ſayſt, *thou denyeſt not the Light within when God would have it ſpoken of:* I ſay, thou denyeſt it in ſo far as thou denyeſt Chriſt in the heart, who is the true Light, & calleſt him a falſe Chriſt; and alſo that thou blameſt the *Quakers* for pretending to inward Revelations, which ye *Baptiſts* generally deny, therein agreeing with the dark Prieſts, and other dark Profeſſors. 3*dly*, Thou doſt repreſent the *Quakers* as denying, *that Chriſt is come in the fleſh, and carrying it in a ſubtil notion, that he is come in their fleſh.* This is a moſt falſe and injurious Accuſation; we moſt faithfully believe and embrace it, as a moſt faithful ſaying, *That Chriſt Jeſus is come in the fleſh, to wit, in that very Body of Fleſh which was conceived by the holy Ghoſt, and born of the Virgin* Mary, *dyed, and roſe again, &c.* and yet, according to Scripture, we alſo believe, *That the Life of Jeſus is made manifeſt in mortal Fleſh*; and *that the Bodies of the Saints are the Temples of God, and of Chriſt & of the holy Spirit*; and *that the Saints are his Members, and He their Head, and that they enjoy and poſſeſs a meaſure of the ſame holy Spirit that dwelt and dwelleth in him in all fullneſs*; and tho' ſome divine Illumination and manifeſtation of the Spirit of God be given to all men in a day or time, according to plain Scripture, yet we do not ſay, that all men have the holy Spirit, or are baptized with it, as thou doſt falſly repreſent us; for many men are ſenſual, not having the Spirit, and the Spirit of God hath left many men, and doth no more invite and call them to Repentance, the day of their Viſitation being over. 4*thly*, Thou doſt inſinuate, as if we did *not believe any*

*other*

other *Coming of Christ, than his inward coming in his Saints*; which is false, as also is that other gross allegdance of thine. *That our opposition to Water Baptism is raised against the Person of Jesus Christ, and the remembrance of his last Coming.* This I altogether deny, as False, Wicked, and Injurious; we do believe, and make it our care to remember that our Lord Jesus is in Heaven, in his glorified Body, Soul and Spirit of true Man, that Seed of *David* and *Abraham*, and that he shall come again, and judge both quick and dead, even the Man *Christ Jesus*. And as for thy other many false Accusations, and hard bitter and reproachful Speeches against us, and me in particular, I shall not waste paper nor time to repeat them, but heartily wish thy Repentance, and the opening of thy dark Understanding, to the acknowledging and confessing to the Truth, if it be the good will of God that so it may come to pass, before thy dayes be expired.

And now ye *Water Baptists*, who plead so earnestly for Water Baptism, though in opposition to the living and glorious Appearance of the Lord Jesus Christ in the hearts of his Saints, some of you calling Christ in the heart a *false Christ in the secret Chamber*, the which *Water Baptism* of yours is neither *John's*, nor the same that some of Christs Disciples and Apostles administred for some time, seeing ye can show no Line of Succession, either from *John* or the Apostles, of your call to administer Water Baptism, that proves ye have no shadow of any mediate Call, and to an immediate Call ye have no pretence; nor can it be truly said, that the Letter of the Scripture barely and alone considered, calleth any to a Ministerial Office or Function; for the Scripture saith, *No man taketh an Office*

*unto*

*unto him but he that is called of God, as* Aaron *was:* And thus *John* was ſent of God by the Spirit of God in his heart, and did not draw his Call from the Letter of the Scripture, tho' he was of *Aaron's* Poſterity, and the Son of a Prieſt; And therefore your *Water Baptiſm* is a meer Idol, like the golden Calf that the Children of *Iſrael* ſet up when *Moſes* was abſent. But ſuppoſe your Water baptiſm were as good as *John's* (which it is not) go and learn what that meaneth, *Mark* 9. 5. how *when* Moſes *and* Elias (and ye know that Chriſt ſaid of *John*, that he was *Elias*, who came in the Spirit and Power of *Elias*) *did appear with Chriſt at his Transfiguration*, Peter *ſaid, Let us build three Tabernacles, one for* Moſes (that ſignifieth the Law of Circumciſion and Sacrifices) *another for* Elias, (i. e. *John* with his Water Baptiſm) the Scriptures ſaith, *he knew not what he ſaid; and a Cloud came and took away* Moſes *and* Elias, (i. e. *John Baptiſt*) *out of their ſight, and left only Chriſt preſent with them:* and well conſider, whether this doth not ſignifie, that Believers in Chriſt, under the pure and perfect Goſpel Diſpenſation, are not to build Tabernacles neither for *Moſes* nor *John*, i. e. neither for the *Levitical* Law of *Moſes*, nor the Water Baptiſm of *John?*

*A brief Answer to the weak and impertinent Arguments of* Benj. Keech, *against the Light within, in his Book, call'd,* The Childs Instructor, *in that Section of his Book concerning the* Light within, *wherein he undertaketh to prove,* That the Light in every man hath not the least tendency or service to mans Salvation, but only to condemn him. *And also an Answer to his gross Calumnies and false Accusations, that in his ignorance he raiseth up against both the Principles and Persons of the People called in scorn* Quakers.

*First,* he granteth, *That the Light in every man containeth in it the Law or substance of the first Covenant, written or implanted in the hearts of the worst of men.* Next, he doth acknowledge, *That it doth show or teach every man that there is a God, which did create all things, and that he is the Soveraign Lord of the whole Creation; that he is to be worshiped;* also, *that it doth convince of sin but not of every sin:* Also, *That it doth teach Righteousness towards men, and to render due respect unto all, and to do unto all men as they would be done unto;* and from this he concludeth, saying, *Therefore take heed, and walk according to this Light, for it is a Candle lighted and set up by the Lord in thy Intellectuals.*

*Answ.* This seemeth a fair acknowledgment, and is more than many do acknowledge; for if men are to take heed unto it, and walk according to it, (as he saith they ought) it is given of God for a Rule of Obedience unto men, and therefore the Scripture is not the only Rule, as many affirm. But that he saith, *It doth convince of sin, but not of every sin,* this he only affirmeth, and doth not prove in the least; and seeing it containeth in it *the substance of the Law of the first Covenant,* it followeth most evidently, that being duly improved, and the mind duly applied

applied unto it, it convinceth of *all ſin* againſt the firſt Covenant. Next, as to ſins againſt the ſecond Covenant, called the Goſpel or New Covenant, if the *Gentiles* (who have not heard the Goſpel outwardly preached) have nothing of the Law of the New Covenant revealed or made known unto them, they cannot be ſaid to ſin againſt it; *for where no Law is, there is no Tranſgreſſion*; if then theſe *Gentiles*, who never as yet heard the Goſpel or Chriſt outwardly preach'd, have only the Law of the firſt Covenant, they are only ſinners againſt that Covenant; and conſequently, that Light in the *Gentiles* doth convince them of every ſin that they are or can be guilty of in the *Gentile* ſtate. But ſeeing he hath granted, *That there are ſome ſins that they are guilty of, that the firſt Covenant in them doth not convince them of*, it followeth moſt neceſſarily, that there is ſome Law or Light of the new Covenant in them: And thus it doth plainly appear, that the ſnare or net which this *Benj. Keech* hath been making for the People called *Quakers*, he is entangled himſelf therein. But we can moſt clearly prove from Scripture, that the Light that is generally in men, the *Heathens* not excepted, hath in it ſome ſmall degree of a diſcovery or revelation of the New Teſtament or New Covenant; 1*ſt*, Becauſe it revealeth to men generally *the goodneſs of God that leadeth to Repentance*, according to *Rom.* 2. 4. yea, *the Riches of his goodneſs, and forbearance, and long-ſuffering*; and therefore it revealeth in men univerſally, that God is merciful and gracious, as well as juſt, and pardoning ſin and tranſgreſſion to every one that truly repenteth and turns from ſin: And this may be proved alſo from *B. Keech*'s own confeſſion; for he plainly confeſſeth, *That the Light in every man teacheth him, that God is the beſt, the higheſt, and chiefeſt Being*; therefore it doth clearly follow, that the

Light in men teacheth them, that God is a gracious God, and one that *pardons Iniquity*, otherwise he could not be understood to be the *best beeing*; for seeing among the Children of men many men have that goodness that inclines them to forgive the greatest Trespasses, upon their Repentance and asking forgiveness; therefore God himself is infinitely more gracious and ready to forgive. 2*dly*, The *Gentiles* or *Heathens* of the better sort, who have not heard Christ outwardly preached unto them, have offered up Sacrifices unto the only true God, as well as the *Jews*; and *Aristotle*, tho' a *Heathen*, did affirm, *That it was proper to Mankind, universally, to Sacrifice unto God*; and as the Sacrifices of the People of *Israel*, as *B. Keech* confesseth, was a spiritual and shadowing Ministration, given in mercy unto men, to discover and hold forth unto them the glorious and great Sacrifice and Attonement of the Lord Jesus Christ, the same may be said of the Sacrifices of these *Gentiles*, who sacrificed unto the only true God. And if it be said, *The* Gentiles *who did so Sacrifice*, as *Job* and others, *did it, being taught by some outward means*: I answer, allowing it so to be; so did also the *Jews* and People of *Israel*; but as among the *Jews*, so among the *Gentiles*, the Light of God in them did accord in Harmony with the outward means of their Instruction. 3*dly*, The Apostle *Paul* doth plainly declare, *That the* Gentiles, *who did the things contained in the Law, had their thoughts excusing them* (or *apologizing*, as the Greek hath it) and therefore there is some Light or Illumination in them, other than that of the first Covenant, *that only condemneth*, as *B. K.* affirmeth. 4*thly*, *Cornelius*, before Christ was outwardly preached unto him, hath this Testimony, by the Spirit of God recorded in Scripture, *That he was a devout man, and feared God, and his Prayers and Alms were accepted of God*, according to his

his ſtate; and that he was not ſingular, or the only man in the World that was ſincerely devout, and that knew not Chriſt as come in the fleſh, *Peter*'s words plainly declare, how that *in every Nation, he that feareth God and worketh Righteouſneſs, is accepted of him.* And if it be ſaid, that *Cornelius* was a Proſelite, or at leaſt had ſome knowledge of the *Jews* Religion: I *Anſwer*; This is only ſuppoſed, but not proved; but granting it were ſo, it is certain he had not faith in Chriſt crucified and raiſed again, until *Peter* preached Chriſt unto him; and therefore a man may be accepted of God in Chriſt, and for Chriſt's ſake, in ſome reſpect and degree, who at preſent hath not faith in Chriſt crucified and raiſed again; which moſt evidently overthroweth all that *B. K.* hath built up in his vain & dark Imagination againſt the Light within, and yet ſuch are not without faith altogether; for they have faith in God, and in his living Word in their hearts.

And whereas *B. K.* frames an objection in behalf of the Light within, viz. *If this be a Light ſhewing from God, and a Miniſtration of God, how can it fail in any reſpect, and be inſufficient?* He anſwereth, *Firſt, The Law given to Iſrael was a Miniſtration of God, and yet it could not give Life.* But this is eaſily anſwered; for God gave not the Law to *Iſrael* only for that end to condemn them, and ſend all & every one of them to Hell, but to be a Schoolmaſter to lead unto Chriſt, and therefore together with the Law of the firſt Covenant, he gave them the *Levitical Law* of Sacrifices, and many other Types, which had ſome real Miniſtration in it of the New Covenant, tho' obſcure, yet ſuch as ſerved for that time. But according to *B. K.* the beſt of the *Gentiles*, who were moſt diligent to frame their lives according to the Light in them, and have not heard Chriſt preached unto them, as crucified, &c. are

all ſent to Hell, and the Light in them, tho' a Miniſtration given them of God, hath no other end but to condemn them, and make them guilty of Hell Fire, and that forever; which is a moſt injurious Reflection upon both the Juſtice and Mercy of God. *Secondly*, he ſaith, *Every Light and Miniſtration of God ſerveth for the end, time and purpoſe it was appointed and ordain d:* This ſaying is very true, but very badly applied, as if that Light and Miniſtration of God in the *Gentiles*, were only given to make them guilty of eternal Damnation, but having not the leaſt ſervice, uſe or tendency to the leaſt beginning of their Salvation; which is a horrible Reflection upon God, as repreſenting him altogether Cruel and Unmerciful, worſe than moſt men, and therefore is a blaſphemous Aſſertion.

In the next place he undertakes to prove, *That the Light in every man is not God, nor Chriſt, nor the Holy Spirit: Firſt*, he proveth that the Light in men is not God, *Becauſe tho' all Light doth come from God, yet all Light is not God.* I Anſw. And who ſaith all Light is God? but becauſe all Light is not God, it doth not therefore follow, that God is not Light, no more than it doth follow, that becauſe all Spirit is not God, therefore God is not a Spirit. But ſeeing he confeſſeth, *This Light floweth from God*, it doth neceſſarily follow, that God himſelf is preſent with and in this Light; for God cannot be locally ſeperated from any thing or being that proceedeth from him, otherwiſe he were not Omnipreſent; and the Name *Light* doth as properly belong to God, as the Name *Spirit*; for as the Scripture ſaith, *God is a Spirit*, ſo it ſaith, *God is Light.* Nor is his Argument any more valid to prove, that Chriſt is not Light in men; *Becauſe Chriſt ſignifieth*, Anointed,

Anointed, *and only the Man Christ is Gods anointed:* I Answer; Thus we see how *B. K.* acts the *Socinian*, like his Brother *P. T* for if Christ be only and wholly restricted to Christ's outward Person, as he came in the flesh, then there was no Christ, nor Saviour, nor Mediator before *Mary*; but this is express contrary to Scripture in many places, which saith, *By Jesus Christ all things were created*; *And* Israel *in the Wilderness drank of the Rock that followed them, and that Rock was Christ:* And most surely, all the faithful in all Ages were partakers of Christ, and he lived in them as well as in *Paul.* And that Christ was *Anointed* from the beginning, before all Time and Ages, is expressly affirmed, *Prov.* 8. 23. the true Translation out of the *Hebrew* Text being, *I was anointed from the beginning*; The Hebrew word *Nissak* is rendred by *Buxtorf* in his *Hebrew Lexicon, To anoint*; and surely *David, Isaiah*, and all the faithful were partakers of the holy anointing, and they had it from Christ God's anointed from the beginning. And *Lastly*, he is as foolish and idle in his arguing, *That the holy Spirit is not a Light in all men*, because Christ said, *The World cannot receive him. Joh.* 14. 16. *and whoever have the Spirit of Christ are Christs*, Rom. 8. 9. for to *have* and *receive*, in these places, signifie *Union* and *Possession*, and in that sense we say, Unbelievers and Ungodly men have not the Spirit; but yet it doth not follow, that the Spirit is not in them to reprove and convince them, and also to call, invite and move them to Repentance. otherwise men could not be said *to resist the holy Spirit*; and as a rich Treasure may be laid in a mans House and yet that man have not the right and possession of it, even so, the Spirit of God is in Unbelievers, to convince, call and move them to repent and turn to God, and

yet

yet they have no right nor intereſt therein, while remaining in their unbelieving ſtate. But it is to be further conſidered, that the holy Spirit, throughout the Scripture, doth ſignifie, not the Spirit of God abſtractly conſidered, but as influencing men with a peculiar holy or ſanctifying influence and operation; and theſe are only ſuch who have faith in Chriſt crucified and raiſed again, as is clear in the caſe of *Cornelius*, and all other Believers in Chriſt crucified, &c. whoſe Faith is wrought in them by the mighty Power of God; and therefore this peculiar influence and operation of the holy Ghoſt, the *Gentiles* have not in their meer *Gentile* ſtate, but yet they have that which is preparatory thereunto, and infallibly will bring them to partake of it, as they are diligent, rightly to improve that firſt degree of divine Grace and Illumination already given unto them.

Now let us hear his Arguments againſt the Sufficiency of the Light within, ſo much as to begin the leaſt good Work of God in the *Gentiles*. 1*ſt*, he ſaith, *It cannot diſcover unto thee that there is a Redeemer, who ſuffered Death without the Gates of* Jeruſalem. 2dly, *Tho' it convince of many ſins, yet it cannot cleanſe thee from them.* 3dly, *It cannot make Satisfaction for the ſins that are paſt.* 4thly, *It cannot lead thee into Evangelical or Goſpel Truths.* 5thly, *It cannot teach thee the Righteouſneſs of God, without the Law, being witneſſed by the Law and the Prophets, even the Righteouſneſs of God by Faith of Jeſus Chriſt, unto all & upon all that do believe.* 6thly, *It leaveth thee under the ſentence of Death and Miſery, without affording any directions or help for thy Recovery,* (Note theſe words, whereby it plainly appeareth, he taketh away from it all ſufficiency, ſo much as to begin any good work in men, as having the leaſt tendency to

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begin the work of Salvation, *or prepare thereunto.*) 7thly, *It cannot give thee* (he ſaith) *eternal Peace and Salvation, as theſe Miſerable men* (meaning the People called *Quakers*) *do affirm.* Thus he argueth.

In Anſwer to theſe his Arguments, I ſay, it is really a degree of Blaſphemy to ſay, that there is no Light, or Principle, or Being in men, that can do theſe things; for God and Chriſt can do all things, and both God and Chriſt are in all men, not only as to that general preſence in all the Creatures, but in a ſpecial way of Revelation, as being the Off-ſpring of God, as *Paul* declared to the *Athenians.* But it is one thing what God and Chriſt can do, and far another thing what they commonly and univerſally do. Now it is readily granted, that God and Chriſt do not commonly reveal unto men the knowledge and faith of Chriſt crucified, &c. without the Scriptures Teſtimony, or ſome outward Teaching; but this doth not prove that the Light in men hath no preparatory ſervice, uſe or tendency, in order to receive the knowledge & faith of *Chriſt crucified*, as we ſee it hath, according to Scripture, as is clear in the caſe of *Cornelius*, and in the Parable of the good ground, that ſignified the good and honeſt heart, even before the Seed of the pure and perfect evangelical Diſpenſation was ſown in it. And at this rate he might as well argue againſt the Light in the best Saints or Chriſtians, in theſe Ages of the World, as being inſufficient to give eternal Life and Salvation; for the ordinary and uſual way of God to beget in all true Believers the true *knowledge and faith of Chriſt crucified*, is by ſome outward means of *Preaching*, *Reading*, or *Hearing the Scriptures read*, and not without them, the inward Light and Grace of God mightily co-operating and working toge-

ther with the outward means of the Scriptures preached, read or heard. And whereas he directeth his Book generally to these called Christians, many of whom are of his own Profession, if his Doctrine be to be received, none of his own Brethren, nor any Christians whatsoever, have any saving Light or Grace in them; for he maketh no distinction betwixt *Christians* and *Heathens*, but saith generally to all, *That they have no saving Light in them.*

But for the better understanding of the whole matter, let it be considered, that the Light in men hath a two fold sence and signification; 1*st*, It may and doth signifie *God* who is Light, and *Christ* who also is Light as the holy Scripture declareth: 2*dly*, It may and doth signifie some divine inward Illumination and Revelation of God and Christ in men, which hath also a quickening and cleansing operation in it. Now admitting that the divine Illumination and Revelation of God and Christ doth not at first reveal or discover these peculiar Mysteries of the pure Gospel Dispensation, as *Christ crucified*, and *Faith in him*, yet it doth suffice that I have proved, that it can begin, and doth really begin a good Work of God in them that are diligent to obey it; and where this good Work of God is begun in any, they cannot perish, altho' they dye in that state: for as no Unrighteous Soul can (while such) go into Heaven, so none that are in any the least degree Righteous by the Work of God in their hearts, (while such,) can go to Hell, or finally perish. But to determine at what precise time, and how this work of God begun in honest *Gentiles*, is perfected in them, and at what precise time the knowledge and faith of Christ is wrought in them, is not a difficulty that is singular to us the People, call'd in scorn *Quakers*, but doth equally urge

and

and pinch our Adverſaries; yea, I ſuppoſe generally the *Baptiſts* themſelves; for *firſt*, They acknowledge, *That many Infants dying in infancy, belong to Gods Election, and are ſaved: 2dly, That not only Infants, but others come to Age, may belong to God's Election, who are born Deaf and Dumb*; and many will acknowledge alſo, *That God hath his Elect among the* Gentiles, *who have not heard Chriſt outwardly preached, and ſhall be ſaved, God working by his Spirit when, where, and how he pleaſeth*, as the *Presbyterian Confeſſion of Faith* owned by *Baptiſts*, doth expreſly declare. Now it is plain, the Difficulty is equal to them, with us, and is a great ſecret, known (perhaps) to few of the Sons of men, the preciſe time, way, manner and means of Gods ſaving them with eternal Salvation, who have not had Chriſt outwardly preached unto them, neither by men nor Scripture; and let it ſuffice to clear us, that we ſay, the *knowledge and faith of Chriſt crucified*, even Jeſus of *Nazareth*, is univerſally neceſſary to the full and final perfecting the work of mens eternal Salvation and Happineſs, and is ordinarily and commonly wrought in men, by outward preaching, reading, or hearing the Scriptures Teſtimony. But again, let it be conſidered, when we ſay, That the inward Light and Grace of God is ſufficient to Salvation, it is to be underſtood, that its ſufficiency reacheth to the preſent time, work and purpoſe for which it is given, even as *B. K.* hath confeſſed; for not only the *Gentiles* have not received at once all that divine Illumination, and Grace, and Aſſiſtance of God, that ſufficeth unto all time to come, but even none of the Saints have received at once ſo much as is ſufficient for all time to come; otherwiſe, they might ſay, *We are Lords, and will come no more to God, nor pray any more to him*; whereas all

true Believers feel their continual need and want of a new and freſh ſupply of Gods Grace and gracious Aſſiſtance, both to think, to will and to do any thing good and acceptable unto God. And as true Believers in Chriſt crucified, *&c* have that which is ſufficient for the time preſent of divine Grace and Illumination, ſuitable to their ſtate and diſpenſation, ſo have the *Gentiles* that meaſure of divine Grace and Illumination which is ſufficient for the time preſent, ſuitable to their ſtate and diſpenſation, which is readily granted to be a Diſpenſation or Adminiſtration really diſtinct or diverſe from that pure and perfect Goſpel Diſpenſation, which true Believers in Chriſt crucified and raiſed again, are under, yet both coming from one fountain, and both tending to one end, and meeting together in one, yea, embracing one another in due ſeaſon. Moreover, that the Law ſtate and diſpenſation, before that the faith of Chriſt crucified and raiſed again, *&c.* doth come, is a good ſtate to all ſuch as are diligent Improvers of the ſame, is moſt clear from *Gal.* 3.23. *Before Faith came, we were kept under the Law* (and as *Beza*, a Proteſtant, doth well tranſlate it) *we were preſerved or kept* ſub Legis preſidio, i. e. *under the ſafeguard of the Law, as in a City of Refuge even as the Man-ſlayer under the Law, eſcaping to the City of Refuge, did remain there ſafe from death, tho' as in a Priſon or Confinement, until the News did arrive unto him of the death of the High Prieſt:* A real Type and Figure of this great Myſtery. And therefore it is readily granted, that no man, until he attain to the true Faith and Knowledge of Chriſt crucified & raiſed again, is perfectly juſtified, nor can his moſt exact Obedience to the Light in him be an Attonement or Propitiation unto God for ſins paſt or preſent, as neither is the Saints greateſt

inward

inward Righteouſneſs or Holineſs wrought in them by the Spirit of God, an Attonement or Propitiation for their Sins, but Chriſt alone, who dyed for us, the Juſt for the Unjuſt, *&c.* But as God is gracious to true believers in Chriſt, who have not attained to a Perfection in Holineſs, but have the Work begun in them, for Chriſts ſake, and alſo when they are perfected in Holineſs, God doth accept them in Chriſt, and for his ſake, even ſo doth he extend his favour and mercy, in ſome meaſure, to the honeſt *Gentiles*, for Chriſts ſake, and doth not leave them without all hope of Mercy. And as God hath promiſed to reward the diligent Improvers of his Grace, with giving them more Grace, who are true Believers in Chriſt crucified, ſo no doubt the Promiſe is good to all *Gentiles*, who are faithful Improvers of that Light that God hath given them in their *Gentile*-ſtate, to encreaſe his Grace unto them, and to give them that further degree of Faith and Knowledge of Chriſt crucified, which they have not as yet attained unto; for the Promiſe is univerſal, *To every one that hath ſhall be given.* And therefore it is a moſt fooliſh and raſh undertaking in *B. K.* or any others to affirm, *That theſe* Gentiles, *who were diligent to frame their Lives according to the Light in them, never at any time had, nor ever ſhall have the knowledge and faith of Chriſt crucified and raiſed again, who have lived in remote parts of the World, where the Goſpel hath not as yet been outwardly preached.* Hath not God many ways to reveal himſelf to the ſouls of men, and the depth of his Counſel, that paſſeth our ſearch and underſtanding? Who knoweth what God doth reveal to honeſt *Gentiles* on their Death-bed, when by reaſon of Bodily weakneſs they cannot declare unto others, what God doth then reveal unto them, or even poſſibly at the inſtant of Death or

after Death, as many Professors use to say, as well *Baptists* as others, *That the Souls of Believers, at or after death, are made perfect in Holiness:* But this is only an Argument *ad hominem*, as it is called, *i. e.* such as can be raised from their own Principle, by way of retorsion or counter-arguing; but let us leave secret things unto God, until he reveal them, and keep close to the Scriptures Testimony, so far as it is opened to us, that giveth us sufficient cause and ground of Charity, to conclude, that none of the Gentiles, who were diligent to improve that Light that God gave them, are finally and utterly lost, and yet that the faith and knowledge of Christ crucified and raised again, is altogether necessary, tho' not to the beginning, yet to the full and final consumating and perfecting mens eternal Salvation and Happiness, both which are well consistent, altho' *B. K.* and his Brethren, through the ignorance and prejudice that is in them against the Truth, do not see or understand it.

I shall now take notice of his gross Calumnies and false Accusations that he raiseth up, in his ignorance, against both the Principle and Persons of the People called, in scorn, *Quakers*.

*First*, That he saith, *The tenor of our Doctrine showeth plainly, that Jesus Christ our blessed Lord and dear Mediator dyed in vain.* *Answ.* This is a most false & unjust Charge, and no wise reacheth to us, because, *first*, we say the Light that is in the *Gentiles*, and in every man, is the real fruit and purchase of Christs Death, and also, that none can be eternally saved, as in respect of the perfect Accomplishment of the Work of their Salvation, without some measure of the Knowledge and Faith of Christ crucified, tho'

tho' we cannot assign the precise time and manner, how and when that knowledge and faith is given them, as no more can they, when or how it is given to elect Infants, and other elect Persons, suppose Deaf and Dumb from the Womb.

*Secondly*, he saith, *We set up an inherent legal Righteousness in man, as his only Righteousness, whereby he shall be eternally saved. Answ.* This is grosly false.

*Thirdly, That we deny the imputed Righteousness of Christ, wrought in his own Person for us and the virtue of the Price of his most precious Blood. Answ.* This also is grosly false.

*Fourthly, That it is a fancy to believe, that Christ hath fullfilled the Righteousness of the Law for us, any other wayes than our Pattern. Answ.* And this likewise is most grosly false; for we faithfully believe, that Christ hath fulfilled the Law for us and the Righteousness thereof, not only as our pattern but as being therein and thereby, both in what he did and suffered for us, an Attonement and Propitiation unto God for our sins, and that his Obedience and Sufferings hath purchased unto us, as a most precious and great Price, *Justification*, *Remission Sanctification* & *Eternal Life*; and that he gave himself a Ransom unto God for us, and all men, which these called particular *Baptists*, deny; yet this Price and Ransom, or fullfilling the Law for us, is not so to be understood, as if thereby a liberty were procured unto us to sin at pleasure, but as Christ hath fullfilled the Law for us, he must also fulfill it in us, according to *Rom.* 8. in order to our perfect Sanctification and Justification. And here it is to be noted, That these Accusations of his, in the aforesaid particulars, are not gathered from any express words of the People called *Quakers*, but are only the false and absurd Conse-

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quences he gathers from our Principle, altogether grounded upon his Ignorance and Miſtakes, and eſpecially his Prejudice againſt the Truth.

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*A Brief* ANSWER *to* Cotton Mather *his Appendix to a little Book of his, called,* Memorable Providences, *relating to Witchcrafts, &c.*

THE main deſign of *Cotton Mather* in this his Appendix is to vindicate and defend his Father *Increaſe Mather*, as no wiſe guilty of theſe Charges which I laid againſt him towards the end of my late Book, call'd, *The Presbyterian and Independent Churches, in* New-England, *and elſe-where, brought to the Teſt.* Now if *Cotton Mather* had made any true and juſt Vindication of his ſaid Father, it had been a commendable work in him, but he is ſo far from that, that his ſo weak and impertinent pretended Vindication doth not in the leaſt excuſe him; and he is ſo far from any juſt Vindication of his Father, that he doth rather more lay open his Fathers Nakedneſs in the ſight of the world, and addeth to his Fathers groſly abuſing the honeſt People called *Quakers*, new Abuſes, and lying abuſive Speeches of his own, beſides that, in the judgment of any impartial & underſtanding *Reader*, he diſcovers himſelf to be a very ſhallow man, airy and full of froth, but ſhowing nothing of Solidity in his whole diſcourſe.

As for his ſcornful and diſdainful words and reflections on me, calling me, *One Keith, a Quaker*, not deigning to deſign me by my full Name, and *Our little Author, This new Apoſtle, This waſpiſh man, &c.* I value them not, ſo as to be any diſcouragement unto me to bear my Teſtimony for the bleſſed

bleſſed Truth of God, againſt his and his Brethrens falſe Doctrine and Hypocriſy; and the words of our Lord Jeſus Chriſt, left upon record in Scripture, in a meaſure of the ſence of that holy Spirit that gave them forth, have been & are made comfortable unto me, *Mat.* 5. 11. *Bleſſed are ye when men ſhall revile you, &c.* I deſire to bleſs the Lord who hath truly made me little in my own eyes, and hath let me ſee not only my littleneſs but nothingneſs, as of my ſelf, and given me alſo to know, that I am one of his little Ones, which to me is greater ſatisfaction than to have the greateſt worldly advantages; and that he ſeems to reflect upon the *littleneſs of my ſtature* (as is apparent) ſhoweth in him little wit or diſcretion; many excellent men were of little bodily ſtature, far exceeding *Cotton Mather* or me either; and *Goliah* was a man of great bodily ſtature, who defied the hoſt of God, and yet fell before little *David*; and tho' I do readily acknowledge my ſelf little every way, yet by the Grace of God I doubt not but to be made able to defend the Truth, againſt all that thou and all thy Brethren can do to withſtand it; for the Truth is the greateſt and ſtrongeſt of all, and when he who is the Truth pleaſeth to uſe an Inſtrument, let it be ever ſo little or mean, it is well enabled to do the work it is raiſed up for: And tho' in the cloſe of his Appendix (that containeth little elſe but ſilly drolling) he ſaith, *G. K. has given ſufficient cauſe why his own Sect ſhould be aſhamed of him, if ſhame were compatible to ſuch a perfect People*; Which laſt part is a meer Scoff, yet he hath not made it appear, and I hope in the Lord he never ſhall be able to make it appear that my Friends have any cauſe to be aſhamed of me.

Before he cometh to his Fathers Vindication, he thought fit to tell the world of the ſtrange liberty which the Devils

gave

gave to ſome poſſeſſed Children *to come to the Meetings of the* Quakers, *and to read their writings:* And if all this be true, what ſaith it againſt the *Quakers*, in the leaſt to diſcredit them, or their Religion? We know many wicked People, whoſe Souls the Devils poſſeſs (and that is worſe than a meer Bodily Poſſeſſion) may read both our Books and the Scriptures alſo, yet as this is no diſcredit to the Scriptures, ſo no more to our books; yea, the Devil could and did cite Scripture to Chriſt, and could uſe the outward names of *God* and *Jeſus*. And thou granteſt that *that Girle poſſeſſed*, as thou alledgeſt, *Bodily with the Devil, did read the* 59 *Pſalm*; And what may be concluded from this, according to *Cotton Mathers* pretended Logick, that tho' the Devil would not ſuffer the Girle to read ſome *Presbyterian Books*, but gave her liberty to read ſome of the *Common Prayer*, or other *Epiſcopal Books*, and *Quakers Books*, and alſo the 59 *Pſalm*, that all theſe are of the like quality? Thou further ſayſt, *The Girle ſo poſſeſſed*, as thou alledgeſt, *could hear the Scripture read, and called to one to read of* Mary Magdalen; and I ſee not what difference the Devil doth make, in good earneſt, betwixt reading and hearing the Scripture read. Again, *That the Devil ſuffered ſome of them to come to the* Quakers *Meetings:* Suppoſing it were ſo, is this any more in prejudice of the *Quakers* Meetings, than that *Cotton Mather* ſaith, *The ſame Girle, ſo poſſeſſed, came to a ſtudy or Cloſet in his Houſe, and entred therein, and there read on the Bible, and good Books?* And if he ſay, *It was becauſe the Devil had left her, how ſoon ſhe came there*, Why may not the ſame be alledged on behalf of the *Quakers* Meetings? Who ſeeth not how ſhallow this man is, that from ſo ridiculous an inſtance would repreſent the *Quakers* Meetings and Books ſuch as the Devil had a good liking to?

to? But it ſeems the holineſs of his Study drove the Devils away, and made the Girle ſo quiet in his Study, as is implied in his words, where he ſaith, *She added a Reaſon for it, which the Owner of the Study thought more kind than true.* It ſeemeth then that *Cotton Mather* thinketh himſelf in that reſpect obliged to the Devils kindneſs, more than to the truth of the Reaſon, *That they left the Girle how ſoon ſhe entred into his Cloſet:* But why could not the Devil carry the Girle into his Cloſet, as well as the Devil took Chriſt into the holy City, and ſet him on a Pinacle of the Temple, *Mat.* 4. 5. and as it is in *Job*, *When the Sons of God came together, Sathan alſo came among them*? and if Sathan can come where the Sons of God are met together, why may he not quietly ſuffer ſome poſſeſſed by him, to come either to *C.M*'s Cloſet or the *Quakers* Meeting, without any juſt reflection on either of the places? But if *C.M.* think the Devil more kind than true to him, he had need beware of his Kindneſs, leſt it turn to his damage in the end; for a kind Devil is the moſt dangerous Devil.

In the beginning of the Vindication of his Father, he ſaith, *One would think that if an Hiſtorian did but ſecure his Veracity from being impeached, moſt of his other fauls were pardonable, &c.* But to this *I Anſwer*; That *Increaſe Mather* hath not ſecur'd his veracity from being impeached; for it belongeth to Veracity, and to him who hath it, not only to tell ſome true matters of fact, but to tell them with a true intention, and for a true and upright end, and to aſſign the true and right Names to the Perſons that have done the things alledged; as when a man is murdered, tho' the matter of Fact be true, yet if he who relates it, doth charge it upon a perſon or perſons no wiſe guilty, his Veracity may juſtly be impeached; and ſo the caſe is here,

as to *I. Mather*, ſuppoſe the matter of fact be true, yet it is as groſs and falſe a charge and imputation to caſt theſe things acted and done by *Tho. Caſe* and his Crew upon the *Quakers*, as to caſt them upon any other People whatſoever, yea, as upon them whom he may judge to be true *Chriſtians*, or ſuppoſe *Presbyterians* and *Independents*; for what tho' they call themſelves or that others ignorantly call them *Quakers*? doth it therefore follow that they are owned by that People, or are of their Society? no wiſe, no more than it doth follow, that they are *Chriſtians*, becauſe they call themſelves alſo by that name: And ſuppoſe theſe of *T. Caſe*'s crew ſhould call themſelves *Presbyterians* & *Independents*, or Members of the *Congregational Churches* of *New-England*, doth it therefore follow that ye of *New-England* ſhould be charged with theſe things?

And whereas I ſaid in my laſt book, *That* I. M. *relates theſe ſtories on purpoſe to abuſe the honeſt & ſober People call'd* Quakers, *without making any diſtinction*, thou *Cotton Mather* leaveſt out altogether the following words, that were moſt *material* for the clearing of the Quakers, and proving *I. M.* guilty of ſlandering and falſly accuſing an innocent People, my following words being theſe, *nor giving the leaſt information to the world, how that the Body of the People call'd* Quakers *doth not in the leaſt own theſe ungodly and wicked People, &c.* But what doth his Son *C. M.* anſwer to this that may ſatisfie the impartial Reader? ſurely nothing, but anſwers with a Scoff, like to himſelf (it ſeems he hath largely accuſtomed himſelf to *ſit in the Seat of the Scorner*) ſaying, *But what Mettal is this mans fore-head made of?* and then he proceeds to alledge, *That his Father very carefully made a diſtinction*, becauſe once or twice he calleth them, *the late ſinging and dancing* Quakers: And again, that he

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ſaith.

faith. *The* Quakers *are ſome of them poſſeſſed with evil Spirits.* But *I Anſwer*; Thou *C. Mather* rather beareſt in thy forehead the print of him that hath a face of Braſs, than of an ingenuous man, in thy undertaking ſo to palliate and excuſe thy Fathers groſs abuſe and ſlander. Doth not every one that knoweth what a diſtinction is, know, that it conſiſteth at leaſt of two Members or parts, and not of one only member or part: Now I challenge *Cotton Mather* to produce one word or ſyllable in all *Increaſe Mathers* diſcourſe, where the other Member or part of the diſtinction is named or expreſt in the leaſt: whereas if he had indeed made any diſtinction, he would at leaſt have informed the world, *That there is another ſort of People called* Quakers *that doth no wiſe own* Thomas Caſe *or any of his Crew, nor their Spirit, nor Doctrine, nor Practices, but abhor them and their way as much as any People can do, and do as widely differ from them as white from black, or as one contrary from another*; yea, it is eaſie to ſhow, that *Tho. Caſe* and his Crew are more near to many called *Presbyterians* and *Independents*, than to the honeſt *Quakers*, both in Doctrine and ſome Practices; for the honeſt People called Quakers own no carnal Singing, and do not own dancing on any account, and yet to my certain knowledge, many called *Presbyterians* do both own and practiſe carnal Singings, and Dancings, and Pipings, and Fiddlings alſo at Feaſts and Weddings; all which practices are more like to the mad Crew of *Tho Caſe*, than to the ſober and honeſt Quakers, who own no ſinging but what is truly ſpiritual and holy; and it doth not appear, that when *I. M.* nameth the late ſinging & dancing Quakers, that he intended any diſtinction, but that he gave ſuch Names only as certain Epithets to the Quakers, or to ſome of them; as when *Cott. Mather*

calleth us, *abſurd and angry People*, it doth not appear that he intendeth a diſtinction, as if ſome of us were not abſurd nor angry, or as when his Brethren uſed to call us, *The Curſed Quakers*, that they intended any diſtinction, as if ſome of us were bleſſed; or if he had called us, *The late upſtart Heretical Quakers*, as ſome have called us, as if ſome of us were not late nor heretical, but Antient & Orthodox; nor is it any real or true diſtinction to ſay, *Some of the Quakers*, as implying not all; for *all* and *ſome* are no ſpecifical diſtinction, but only numerical; whereas I ſaid in my book, *without any diſtinction*, it is moſt clear from my following words in that book, (purpoſely, as it ſeemeth, omitted by *C. M*) that I meant a ſpecifical diſtinction; for what *I. M.* alledgeth on ſome of the *Quakers*, as ſuch, belongeth to all of the ſame ſociety, even as what belongeth to ſome men, as men, belongeth to all men; and if theſe wild, and mad, and abominable Practices do not belong to *T. Caſe's Crew*, as *Quakers*, then why doth he ſo charge them as *Quakers?* or why doth he not inform the People of *New-England*, That *T. Caſe*'s Crew are no *Quakers*, any more than real Chriſtians, altho' they falſly are ſo called, and are no wiſe owned by the Body or Society of that People: this he hath not done in the leaſt; and no man that hath not ſome better Information what the *Quakers* are, than what *I. M.* hath given of them, can know any other, but that the *Quakers* generally are all ſinging and dancing *Quakers*, or at leaſt own theſe mad Practices; for as I ſaid before, I ſay again, he maketh no diſtinction betwixt them he calleth *Mad Quakers*, and others that are ſober; and there are many hundreds in *New-England* that reading *I. M*'s Book, will be ready enough to believe, the *Quakers* generally are ſuch as theſe of *T. Caſes* Crew.

Crew, ſeeing he mentioneth no other ſort, and they have no other intelligence what the *Quakers* are, having never ſeen any of them, nor heard them, nor read their Books. But *C. M.* perceiving this pinch or ſtrait, how he could not make it appear, that his Father made any real diſtinction, takes another courſe, and plainly telleth us, *His Father needed not make any diſtinction at all*; and rather than *C. Mather* will allow the leaſt Charity to the *Quakers*, he will fall at variance with his Father, and ſhow himſelf of a contrary mind, as one would think, to his ſuppoſed reverend Father, that whereas he thinketh, or would have it believed, *his Father made a diſtinction betwixt the late ſinging and dancing Quakers*, yet the Son *Cotton*, thinking himſelf more wiſe than his Father, maketh no diſtinction at all, and will have *Caſes Crew, and all other Quakers* (which he as falſly as fooliſhly, calleth, *Keith's Crew*) *to be ſubſtantially of the ſame drove, both Mad, tho' with ſome variety of application in their Phrenſies.* This is barely alledged, but not in the leaſt proved, and therefore needeth no further Anſwer. The honeſt People called *Quakers*, through the Love and Grace of God, whereof they are made partakers, without boaſting or vain-glorying, may in general be compared to the beſt of your Church Members in Sobriety and good Chriſtian behaviour: It hath been the lot of good men before us, to be called Mad, and worſe. But thou haſt given us no evidence or proof that we are ſo, and therefore it returns upon thee as a Calumny and Slander

And whereas thou ſayſt, *One* Keith, *a* Quaker, *had been compaſſing Sea and Land to make Proſelites, viſits* New-England *in his Progreſs, where meeting with ſmall Applauſe, and leſs Succeſs, inſtead of Converts, picks up what Quarrels*

*our Country could afford him, and among the reſt, this Book of Providences. Anſw.* That I have travelled in many places both by Sea and Land, to turn People unto the Lord, and from Darkneſs to Light, I am not aſhamed to acknowledge; for ſo did many of the Servants of God in former Generations, and not like *Cotton Mather*, and his Brethren generally, who creep into one certain place or Houſe, and there continue to preach for hire, and rarely remove, but when the motive of a greater Sallary doth invite them: And as for mens applauſe, I regard it not, whether great or ſmall; I ſeek not honour of men, but the honour that cometh of God, that doth ſatisfie me, and the good and Chriſtian eſteem that I have in the hearts of many Brethren, as well as my honeſt Report among men, that truly know me, which hath not been wanting to me in New-England as well as in other places where I have travel'd; and as for *Succeſs in my Miniſtry*, and being made inſtrumental to convert ſome, and build up others in the moſt holy Faith, through the Grace of God, I need not bear witneſs to my ſelf, but if need were, many can bear witneſs to it, even in New-England, ſo that my labour in *New-England* hath not been in vain, and I hope yet to ſee more the fruit and effect of it, through the bleſſing of God. Next, whereas thou ſayſt, *At my return to* Pennſilvania, *I bleſs the World with a little Volumn of Hereſies and Blaſphemies againſt the Proteſtant Religion.* Here thy ſcoffing airy Spirit appeareth, as oft elſe-where; how can the world be bleſſed with a Volumn of Hereſies and Blaſphemies? But that my book containeth either Hereſie or Blaſphemy, thou haſt not yet ſhowed, far leſs proved: Thou calleſt my Book, *Some further improvements of Nonſence, than the Abilities of the* Quakers *had heretofore helped*

them

*them to*; and after a few lines, thou ſayſt, *I have been craftily aſſaying to ſpoil your Vines:* This ſeemeth not well to conſiſt; if my Book be nothing but Non-ſence, how can it, or I by it, craftily aſſay to ſpoil your Vines? Craft and Non-ſence ſeldom go all along together. And that thou ſayſt, thou ſuppoſeſt, *I will not be long without the Caſtigations of a full, though ſhort Anſwer, &c.* I fear not this menacing; if any ſuch pretended Caſtigation come forth (tho' thou calleſt me a *Fly*) I doubt not, but if I live, God will enable me to detect the vanity and impertinency thereof, or if removed by Death, that he will raiſe up ſome of his Servants to do it. But that thou ſayſt, *The twelfth Article I charge on you, is directly contrary to what ye aſſert, and maintain, and preach every day*; and then add'ſt ſcoffingly, after thy wonted manner, *This was his Inſpiration then! I Anſwer*; Then why doſt thou not produce this twelfth Article, and demonſtrate it ſo to be, as thou affirmeſt? But I ſay, thy Affirmation is falſe in that very thing, the 12th Article being this in expreſs words, *That the Scriptures ought to be believed only for their own outward Evidence and Teſtimony, and not for the inward Evidence and Teſtimony of the holy Spirit in mens hearts.* That this is juſtly charged on you, I need not much enlarge to prove it at preſent, only in ſhort I prove it thus: Seeing ye deny true divine Inſpiration, and inward Revelation of the holy Spirit in the hearts of the Saints, ye muſt needs deny the inward Evidence and Teſtimony of the holy Spirit, for they are one; and that ye deny the former, is plain, from the expreſs words of your Confeſſion, that ſaith, *There is no new Revelation; and the former ways of Gods revealing his Mind, are ceaſed.* 2*dly* *John Owen*, whom ye uſed to call your *Reverend Brother*, hath

hath writ a large Book to prove the ſelf-evidencing Power and Authority of the Scriptures, and denyeth that it deriveth its evidence from the inward Revelation or Inſpiration of the holy Spirit in mens hearts; yea, thou thy ſelf ſcoffeſt at Inſpiration in this very place, and elſe-where. and tho' in words ye ſeem to own the inward Teſtimony of the Spirit, yet in Deed ye diſown it, while ye deny true divine Revelation, and Inſpiration, properly ſo call'd. 3*dly*, If ye did indeed believe the Scriptures for the inward Evidence and Teſtimony of the holy Spirit, then ye would acknowledge it to be the principal Rule of Faith, but this ye do not; for ye ſay in your Confeſſion, *The Word of God contained in the Scriptures is the only Rule, &c.* Whereas I ſaid in my Book, *That when ſome of* T. Caſes *Crew were whipt at* Plymouth, *ſome of the honeſt People call'd* Quakers *openly declared before the People, that the* Quakers *did not at all own them to be of their Society.* To this thou makeſt no direct Reply, but ſayſt, *I am to ask him, who of this honeſt People then it was, that then declared them to be the dear Children of God? I Anſwer* readily, No, not one; and I challenge thee to inſtance any one owned by the Society of that honeſt People, that ſo declared. But this queſtion of thine is a meer deceitful Evaſion, containing in it ſome Inſinuation, as if ſome did ſo declare, which is utterly falſe.

Next, as to the ſtory in old *England*, taken from *H. More*, concerning one *Robert Churchman*, that was no *Quaker*, but only had ſome inclination to be a *Quaker*, as *H. More* doth alledge, *and he imagined that the Spirit of God ſpake in him, and at laſt it appeared it was not ſo, but that the man was under ſome miſtake, or ſuppoſe a real* Poſſeſſion *of the Devil.* To this I anſwered; "What can all this ſay to diſcredit the

"*Quakers*

" *Quakers* Religion and Principle? Have there not been " mad People, and whimsical both of the *Presbyterian* and " *Independent* Churches? To this thou answerest, not denying, *but that a Possession of evil Spirits may befall one of your Communion:* What then? the Possession does not move any to be of that Communion, we see the contrary. But *the stories recorded by thy Father* (thou sayst) *plainly enough demonstrate, that Diabolical Possession was the thing which did dispose and incline men unto Quakerism:* Also thou sayst, *their Quakerism was the proper effect of their Possession, and not an unconcerned consequence. Answ.* This is most wretchedly alledged, but no wise proved; for none of these Instances prove in the least, that Diabolical Possession did dispose and incline any man to be really of our fellowship or Society, tho' it may well enough be granted, that the Devil may dispose and incline men to think or imagine themselves to be true Christians; but it doth not therefore follow, that he doth dispose or incline them to be really such: And let *Cotton Mather* answer me this Question, Whether he thinks it not possible that some Diabolical Possession may incline or dispose a man, to pretend to be, in outward Profession, a *Presbyterian* or *Independent?* This he cannot deny; for there is no outward Profession of Godliness but the Devil may incline men unto, while in the mean time he have the Government of them, he careth not what they profess, yea, he may incline them to the highest Profession, so as even to confess to Christ, & to his true Servants, as is most clear in the case of those Devils that did Bodily possess some, who did confess to Christ, *Mat.* 8. 29. and also to his true Servants, *Acts* 16.17. *These men are the Servants of the most high God, which shew unto us the way of Salvation.* Now, what sayst

thou, *Cotton Mather*, to this? doth it not here plainly appear, that the Devil in this poſſeſſed Damſel did acknowledge *Paul* and *Silas* to be the Servants of the living God, and conſequently, that the Religion they profeſſed was the true Religion? Doth it therefore follow, that Diabolical Poſſeſſion in this Damſel did incline her to be of *Pauls* Religion? Doth not both thy Fathers weakneſs and thine alſo manifeſtly appear in this Charge? for if either thou or thy Father had lived at that time, when the Devil gave that Teſtimony to *Chriſt*, and to *Paul*, and to *Silas*, by your Argument, the Chriſtian Faith and Religion was not true. Thou and thy Father alſo are very ignorant of the Devils devices, if ye know not, that he can transform himſelf as an Angel of Light, and incline or diſpoſe men to any outward form or profeſſion whatſoever, and alſo to confeſs to the Truth it ſelf, but not to live and walk in the Truth. But however, ſeeing by this inſtance of *Rob. Churchman* brought by thy Father, thou granteſt, *That thy Fathers deſign was to ſhow, that Diabolical Poſſeſſion was the thing that did incline men unto Quakeriſm.* By this thou quite overturneſt what thou ſaidſt formerly, *That thy Father made a diſtinction betwixt* Quakers *Mad, and Bodily poſſeſſed with the Devil, and other* Quakers; for now thou plainly confeſſeſt, *That thy Father brought theſe Stories to prove that Diabolical Poſſeſſion did diſpoſe and incline men unto Quakeriſm; And that our Religion* (called in ſcorn, by thee, *Quakeriſm*) *was the effect of Diabolical Poſſeſſion*, without making any diſtinction: It ſeems thou didſt not mind that true ſaying, [*A Lyar ſhould have a good Memory*] Is this thy Vindication of thy Father, as if he had made a diſtinction betwixt *Mad Quakers* and *Others*, and preſently again to ſay, *They are all one*? It is rather *Ham*-like to

to uncover thy Father Nakedneſs, as I leave to every impartial Reader to judge.

And whereas I ſaid in my Book, "That *I. M.* hath "ſhewed his raſhneſs and folly in ſome other paſſages of "his Life, if not Malice, that hath occaſioned him for "ſome time paſt to abſcond, &c. In anſwer to this, thou art ſo far from covering thy Fathers Nakedneſs, that thou layeſt it open in the face of the world, telling a long ſtory, *How thy Father did declare in a Letter to a certain Perſon, that ſeveral ſhrowd things would make him ſuſpect a Perſon he nameth, the Author of a Letter, that was a moſt villanous Forgery, filled with Treaſon and Madneſs, whereupon that Perſon ſued him in an Action of Defamation* Now doth not *Increaſe Mather's* Folly and Raſhneſs plainly appear, to charge a man with a Crime he could no wiſe ſufficiently prove, and fearing the event of the Tryal, being ſued in an *Action of Defamation*, did abſcond, and ſo privately eſcaped to *England*? all which *C. Mather* cannot deny; only he telleth the World, *That his Father intended a Voyage to* England, *to endeavour the ſervice of his afflicted Country*: But whether it was ſo or not, doth not clear him of great Raſhneſs and Folly, to charge a man with what he could not prove; and for his Succeſs of Affairs in *England*, whatever *Cotton* his Son boaſteth of it, it doth not yet appear. It had been more becoming *Increaſe Mather*, if he had been a true Miniſter of Chriſt, not to meddle ſo much in worldly Affairs, as to have left them he calleth his Flock, now for ſome years, without returning to look after them. And it had been better for *New-England* that the men called their Miniſters, had not meddled ſo much with their outward Affairs and Concerns, which hath proved to their great damage in many reſpects. I can truly ſay, I bear

a good will to the People of all ſorts in *New-England*, and do heartily deſire their well-fare in all reſpects, but am very ſorry to ſee them ſo miſ-led by their blind Guides, to their great danger, both as to their Eternal and Temporal ſtate. O that the Lord may open their Eyes, ſo as no more to follow theſe blind Leaders of the blind, which I hope in due time he will do to many.

As to theſe ſcurrilous and moſt indecent Expreſſions and Words he uſeth againſt ſome lately in outward Authority, I need ſay no more, but that he ſhoweth thereby the meanneſs of his Spirit and ill breeding.

He quarrelleth againſt my Book, becauſe ſome of the Copies were bound up in Ozenburgs Linnin, which he calleth Canvas, and thereupon maketh a ſilly jeſt, as if like one of the Witneſſes, I would propheſie in Sack-cloth. But that ſome of my Books were bound up in Ozenburgs, was only, that the Printer could not have Leather to bind them all up in, the condition of the Country at preſent, (after ſo new and late ſettling) not affording largeneſs of Leather (nor is this manner of binding up Books in Ozenburgs unuſual in ſome more antient Plantations than this) And muſt this *Cotton Mather* turn this into a Jeſt? Hath he forgot how the firſt ſettlers in *New-England*, not very long ago, were reduced to a few grains of Indian Corn, many of them and had no other Bread? But now *Jeſurun* like, many of them through plenty are waxed fat & kick.

He profeſſeth, as ſeemingly, to be againſt the Magiſtrates inflicting any puniſhment upon any ſuppoſed Heretick. But how ſhall we believe him, for he ſaith in his Book of Witchcraft, *he and others with him, could cheat the Devils, when they ſpoke one thing and meant another*, pag. 38. And ſeeing this is *Cotton Mathers* way with Devils, *to ſpeak*

*one*

*one thing and mean another*, why may it not be ſuppoſed, that he thinks to take that way with men, or how can he aſſure us to the contrary? But it is a moſt intolerable Abuſe in *Cotton Mather*, to ſay as he doth, *There is far more to be ſaid for the Juſtification of our antient Severities on two or three* Quakers *here, than the World has yet been acquainted with.* Is this then the manner of your Juſtice, to hang men for Crimes meerly alledged, but not proved, no, not ſo much as charged in the face of the World, till many years after they are put to Death! Is not this higheſt Injuſtice, with a witneſs, firſt to hang men, and then to publiſh their ſuppoſed Crimes, or rather only to accuſe them, being innocent? Is not this worſe than that call'd *Abbington Law*, where it is ſaid, *Men were firſt hanged and afterwards tryed?* But what thou *Cotton Mather* doſt alledge in this caſe, is notoriouſly falſe, and hath not the leaſt ſhadow or ſhow of probability; for ſurely, thoſe who put theſe men, call'd *Quakers*, to death at *Boſton*, if they had had any thing further to charge them with, than what they openly charged, they would have done it; for they wanted no will to Charge them after the higheſt manner. But I charge thee *Cotton Mather*, ſeeing thou art ſo impudent to charge theſe worthy men, (after they have now above twenty eight years *been put to Death*) of *things that the World hath not yet been acquainted with*, to produce theſe things againſt them otherwiſe thou art to be accounted **A moſt Infamous Defamer** and **falſe Accuſer** of Gods faithful Servants, who are long ſince deceaſed, and at reſt in the Lord.

Thou praiſeſt thy ſelf, and others there call'd Miniſters (I ſuppoſe at *Boſton* for their *Voluntary Poverty and Tranſcendent Self-denyal, that hath ſcarce its Parralel in the Chriſtian*

*Christian World*; saying further, *If any Maintenance extorted from* Quakers, *hath ever been paid unto them*, thou art confident, *it was without their knowledge or consent. Answ.* This is a very fair Testimony in show, but coming from thy base self, is not worthy of credit. I question much, and so may thousands more, whether your, so call'd, *Voluntary Poverty* doth near equal that of the thousands of *Begging Fryars* and *Monks*, pretending as much to Christianity as ye do. And if ye have not so large Sallaries, as some of your Brethren in other places have, it doth not appear that it is your own choice that maketh it so, but that ye know not where to get more, or where to have a better convenience; and the least any of you have, is far too much, beyond what ye deserve for preaching false Doctrine, and mis-leading the People; for instead of turning them to Gods Light and divine Revelation in their hearts, ye turn them away from it, in that, acting more the part of the Ministers of Anti-christ and Sathan; And tho' little, or perhaps nothing hath been extorted from these called *Quakers* at *Boston*, because very few have had Estates there to extort any thing from, yet seeing thou dost not condemn this practice in many or most of thy Brethren, but justifiest it in all places in *New-England*, where great extorting of Goods hath been used from the People called *Quakers*, not only at *Plymouth*, but at *Hampton*, and many other places in *New-England*, as well as in *Old England*, *Scotland*, *Ireland*, and else-where, thou art equally guilty with them. Nor doth it excuse, thy saying *That the Grants of Lands, there made by the Court, have still been with an express Condition and Proviso, That the allowed Ministry be therewith supported*, to wit, at *Plymouth*, or some other places; for supposing this were so, which yet in great

part

part may be juſtly queſtioned, (for ſome of the *Quakers* Relations and Parents had as good a Right to their Lands in *New-England* as any others, and that before any ſuch Grant of Court) it doth not therefore follow, That they are obliged to uphold a falſe Miniſtry, not ſent of God; for no man is bound to a thing unlawful, ſaith both the Law of God and man. The *Popiſh Clergy* uſe to argue at the ſame rate, for all the great Lands and Revenues that were given to them in *Old England*, *Scotland* and *Ireland*; but this ſaith nothing, that they do juſtly belong to them, no more it doth, that our Friends are bound to maintain theſe in *New-England*, whom they cannot own in Conſcience to be true Miniſters of Chriſt; and all true Miniſters of the Goſpel ought only to live by the Goſpel, and not by the Law of any earthly Court: None of the Apoſtles, or Miniſters of Chriſt in the Apoſtles days, had any ſuch way of Maintenance allowed them but *as they freely gave, ſo they did freely receive*, without any extorting what was neceſſary.

Thou ſayſt, *The* Barnſtable *ſtory is a Romance, of the ſame piece with the reſt*; but of this thou giveſt no proof, but *that thou heareſt ſo.* But is a bare Report or Hear-ſay ſufficient to diſcredit a Paſſage that is known to ſo many living Witneſſes in that Town? the Perſons are yet living that teſtified theſe things, and if need were, their Teſtimony can be produced under their hands, being of good Credit and Report, yea, not only theſe called *Quakers*, but ſome of *New England* Church can witneſs to the ſubſtance of it.

Thou Mockeſt, after thy wonted manner (not minding how far he who ſits in the ſeat of the Scorner is from the ſtate of the bleſſed man, *Pſal.* 1. 1.) at my ſaying, *My hope*

*hope is, in due time your Meeting-Houses shall no more receive you into them*, where after thou hast diminished from my words, most unfairly and disingenously thou puts thy false and malicious Glos upon them, as if I did gues from either the private Conversation I had with your *Persecutors*, as thou calleſt them, *or their Publick Administration there, that your Churches were quickly to be overturned.* All which is notoriously false. It is manifest whom thou calleſt Persecutors, *viz.* some eminent in Authority at that time, whom I did not know to have persecuted you, for ye had your liberty for your Profession of Religion as much as could be desired, or as any others, unless ye call that Persecution, that ye were restrained from persecuting others. And as for worldly concerns and transactions betwixt these in Authority and you, I had not the least meddling, neither in private nor publick. But finding that the Governour was favourable to our Friends in *New-England*, in restraining some Persecuting Priests and Justices to strein our Friends goods for Maintenance to the Priests, I judged it my duty to visit him, being also thereunto particularly recommended by a Person of good Quality and Report, of his former Acquaintance; and I must needs say, that both He, and They were very civil who were with him; but as to any Worldly or Civil Concern, either with him or any other, or as to any intention or purpose that he or they had to hurt or damage you in any of your Religious or Civil Concerns, I had no knowledge, nor have from any of them. But the ground of my saying what I have affirmed in my Book, was simply and wholly, as I there in my Book have affirmed, *That my hope is, that in due time many People both in* Boston & New England *shall have their Eyes opened by the Spirit of the Lord,*

*Lord, which ye blaſpheme, to ſee you to be theſe falſe Teachers, who bring not the Doctrine of Chriſt; and the Houſes ye preach in, not being your Houſes, but the Houſes of the People, they ſhall not any more receive you into them, &c.* Hereby it doth moſt evidently appear, that I had not the leaſt ground in my moſt remote thoughts, that theſe in preſent Authority, or any others, by any outward Force, would deſtroy your Churches, or extrude you out of your Meeting Houſes, but that in due time God would open the Eyes of the People to ſee you to be that ſort of falſe Teachers, who bring not Chriſts Doctrine, and that on that account the People would not receive you into theſe Houſes, being their Houſes, and not yours. It is therefore moſt evident, this gloſs of thine upon my words, is a meer Forgery and Calumny, as if I did either wiſh or predict, by ſome conjecture, That any in preſent Authority at that time, were ever long purpoſed to deſtroy or overturn your Churches or Meeting-Houſes. But it is no wonder thou puteſt ſuch falſe Interpretations on my words, when thou and thy Brethren dare ſo frequently put falſe Interpretations on the Scriptures themſelves. And I never had the leaſt ground to think or conjecture, that any at that time in Authority, had the leaſt intention to overturn any of your Churches, or in the leaſt to ſtraiten you in the Profeſſion of your Religion, and I believe they had none. And as to my words that I ſaid, *In due time, my hope was, that God would open the Eyes of many People, both in* Boſton *and* New-England, thou alſo makeſt a Mock of that Expreſſion [*In Due Time*] ſaying, *Ay, no doubt of it in due time; but I pray, friend* George, (ſayſt thou) *when ſhall this due time be?* I Anſwer thee, ſooner than thou doſt expect, or thinkeſt of; but as to the preciſe time of what Year, Moneth, or ſo, I leave it wholly to the Lords ordering, who hath ſaid, *He will Overturn, Overturn, Overturn, till He come to reign, whoſe right it is*, and that is the Lord Jeſus Chriſt, ſpiritually and inwardly revealed to reign and rule in mens hearts, whom ye oppoſe and blaſpheme againſt, *and all his Enemies will fall before him in Due Time*, according to *Deut.* 32. 35. *To me belongeth Vengeance and Recompence* (ſaith the Lord) *their feet ſhall ſlide in DUE TIME, for the Day of their Calamity is at hand, and the things that ſhall come upon them make haſt.* So thou mayſt ſee,

that the true words of Prophecy in *Deut.* 32. 35. are so expressed, with a respect to the *Due Time.* As for us, and me in particular, neither we nor I have any evil will or wish in our hearts towards the Land or People of *New-England*; but we, and I in particular can and do say, I wish the Well-fare and Happiness of it every way, and my Hope is great, and my Faith sure and firm, That God hath a chosen Seed and People in it, to whom he will inwardly reveal himself in great Power and Glory, and gather them to the living knowledge of himself, and into a living acquaintance with himself, and his living Way and Truth, and this will make them indeed a blessed and happy People; but as for all such who shall be found continuing to oppose and resist the heavenly inward and spiritual Appearance and Revelation of God and Christ in the hearts of People, and shall be found saying, as these Scoffers, of whom *Peter* propheſied, who *should come in the last dayes, and say, Where is the Promise of his coming?* and as this *Cotton Mather*, in the same scoffing nature and spirit, hath said, *When is that due Time, that I have said shall come, that God will open the Eyes of People, &c?* both thou, and all such, and all Hypocrites, and all false Teachers of all sorts, who do all that ye can to uphold your Babylonish buildings, shall be greatly disappointed of all your vain and false Hopes, and a dreadful Cup of Wrath and Judgment will be given to all such who shall still continue to gainsay and oppose, yea, to blaspheme this heavenly inward Appearance and Revelation of Christ in his People. And therefore I do sincerely and earnestly exhort and request, both thee *C. Mather*, and *Increase Mather* thy Father, if this ever come to his hands, and all others of you call'd Ministers and Teachers in *New-England*, to Repent of all your hard Speeches, Revilings, false Accusations and Calumnies that ye have raised against the Truth and Witnesses of it, and bow and submit to that divine Light of Christ in your hearts, that ye have so long and so much gain-said, and blasphemed against heretofore.

And as for thy Conclusion in thy Appendix, it is so dirty and unclean, that it is not worth mentioning, being an old Latine Rhyme made by some old doting Priest or Clergy-man, in the former time of Ignorance; and as it hath no good savour to any that understand

a little Latine, ſo no more would it have if tranſlated into Engliſh. But we may well bear it, to be called or eſteemed by thee in thy ignorance and darkneſs of underſtanding, as *Dung* and *Filth*, when the Apoſtles of the Lord, by men of thy dark Spirit, were made as *the Filth of the World, and the Off-ſcouring of all things*, 1 Cor. 4. 13. ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

There is another Paſſage in *Cotton Mathers* Appendix, which though I could eaſily have paſſed by altogether, without any juſt Reflection on us, yet becauſe it ſhoweth how foolish and inconſiderate he is, to accuſe others for that, which theſe of his own Society have been ſufficiently liable to, I ſhall take ſome notice of it. He ſaith, *That the* Quakers *fall out among themſelves, is but a natural Conſequence of their Tempers, and Errors, which cannot be otherwiſe than incoherent; and ſometimes their Credit forces them to explode in one another, what they (wiſh they could, but) can't excuſe. Anſw.* That we have denyed *Thomas Caſe* and all his ungodly Crew and Followers, is not the leaſt proof that the *Quakers* fall out among themſelves; for tho' they or others may falſly call them *Quakers*, as being of our Religion and Society, yet it doth not follow, any more, than that many of the moſt Wicked, called *Chriſtians*, are of the true Chriſtian Religion, or are *Chriſtians*, becauſe falſly ſo called. But in this thou acteſt more like *Celſus*, and others in antient times, who upbraided the ſincere Chriſtians, yea, and the Chriſtian Religion it ſelf, with all the vile and groſs Hereſies & wicked Practices of ſome Apoſtates, and other vile and lewd Perſons, who called themſelves Chriſtians, and were not. We have better learn'd Chriſt and Chriſtianity, than to judge any to be of our Religion or Society, becauſe of any outward Name whatſoever. But if thou hadſt any common diſcretion, thou wouldſt have ſpared theſe words, to upbraid the People call'd *Quakers*, *with falling out among themſelves, and that their ſo falling out, is but a natural conſequence of their Tempers and Errors*; for through the great love and mercy of God, the honeſt and ſincere People call'd *Quakers* (the which Name of *Quakers* is but a Nick-name, raiſed upon them by Scoffers, like *Cotton Mather*, even as the Name *Round-head* and *Puritan* were Nick-names raiſed upon ſober People

fifty years ago, and upwards) have been preserved, as to the main, in great Unity, both of Perſwaſion and Love, beyond any People that have appeared, pretending to a Reformation, in theſe latter Ages. But for any *Presbyterian* or *Independent*, who reckon themſelves one in matters of Religion, to upbraid any other People with falling out, when they have had ſo great Contentions and Fallings out among themſelves, not only with one another, but with theſe call'd the *Epiſcopal* and *Church of England*, whom they deny not to be their *Proteſtant Brethren*, and one with them, in the main, doth evidence, not only great Partiality, but Hypocriſie and Indiſcretion. For who have had greater Quarrels and Fallings out one with another, than them who have profeſſed one and the ſame *Proteſtant Religion*, not only to hard Speeches one againſt another, but great Perſecution one of another, and all this on the pretence of Religion. And even in *New-England* it ſelf, *Cotton Mather* cannot be ignorant what Quarrels, Diſputes and Fallings out have been among theſe call'd Miniſters and Teachers in *New-England*: There are divers yet alive, who were both eye and ear Witneſſes to the hot Contentions and Fallings out among ſome call'd Preachers and Miniſters in *New-England* of the Congregational way, and particularly that great Oppoſition and Falling out that was betwixt old *John Cotton* of *New England* (of whom this *Cotton Mather* is deſcended) and ſome of his Brethren; the ſaid old *John Cotton* being accuſed ſeverely by his pretended Brethren of the Miniſtry, for falſe Doctrine, though that Doctrine for which he was accuſed, was not falſe, but true, and agreeable both to the Scriptures Teſtimony, and to what the honeſt People, call'd *Quakers*, are raiſed up to witneſs unto, as namely, *That not only the Graces and Operations of God, of Chriſt, and of the holy Spirit, are in all true Saints and Believers, but that God, and Chriſt, and the holy Spirit, together with theſe Graces and Operations, are really preſent and in-dwelling in the hearts of all true Saints and Believers:* And *John Owen* hath aſſerted in ſome of his Books printed in Old *England*, to wit, *That the holy Ghoſt doth really dwell in Believers, together with his Graces and Virtues:* The which Doctrine both of old *John Cotton*, and *John Owen*, an *Independent* Preacher in *Old England*, hath been judged by others of their Brethren, not only

Hereſie,

Hereſie, but Blaſphemy, and is the main Article of Blaſphemy, that the *Presbyterian* and *Independent* Prieſts and Profeſſors charge upon the People call'd *Quakers*. And thus it doth appear, what little Wit, Diſcretion or common Prudence this *Cotton Mather* hath, to charge the *Quakers* with *falling out among themſelves* (which, in the caſe mentioned by him, is altogether falſe) when they themſelves, and his Brethren, have been ſo deeply chargeable in that matter; beſides that of late there have been very unhappy Differences among theſe of your Church in *New-England*, the which, how agreeable to true Chriſtian Religion, or Civil Authority, Truth, in due time, will diſcover.

Nor is he any more pertinent, to ſay of a Woman, (that God moved, as ſhe declared, *to come with her face made black, for a ſign of ſome Judgment ready to come upon many People of* New-England) *That ſhe dreſſed her ſelf like a Devil, and frighted ſome of her Sex almoſt out of their Lives, in one of their biggeſt Aſſemblies*; for the Judgment, ſhe was moved to come as a ſign, to warn you of, did ſoon after come to paſs, by a very ſore and dreadful Viſitation, of that, called by ſome, *The Black Pock*, that cut off many, both Young and Old among you, as I noticed in my late Book. But if *Cotton Mather* were not full of a ſcornful, light and airy Spirit, he would not make ſo light of a matter of ſo great weight, ſo to ſport and make merry with theſe whom God moved to warn of his approaching Judgments, that come to paſs accordingly, & thereby it was made apparent, her Meſſage was true. But why ſhould the colour of black be judged by *Cotton Mather* ſo much to reſemble the Devil? How many Negro's are there in *New-England*, whom People daily ſee and converſe with, ſome of which may come to your Aſſemblies, and none are affrighted thereby? But if the colour of *Black* ſo much reſemble the Devil, as *C. M.* alledgeth, then what ſaith he to his Brethren, the men call'd Miniſters in *New-England*, who generally are Black in Habit from the Crown of the head to the foot, like the Black-coats or *Camarims* of old? muſt they alſo by *Cotton Mathers* Authority be like unto the Devil? So that in all his diſcourſe *C. M.* ſhoweth himſelf a meer ſilly Triffler, but no ſollid Diſputer, nor Defender, either of his Father or himſelf.

Another

Another thing I think fit to acquaint the *Reader* with, That he need not think ſtrange to find *Cotton Mather* ſo falſifying and wreſting my words, and abuſing the honeſt People called *Quakers*, when down-right and in plain words he falſifieth the holy Scripture, and alledgeth a down-right falſhood upon Chriſt himſelf, who is the Truth; for in his thing call'd a Sermon, upon 1 *Pet.* 5. 8. pag. 9. he ſaith, *We are told in* Mat. 12. 26. *Sathan is* NOT *divided againſt himſelf.* Now let the Reader view the place, and he ſhall find no ſuch words, nor indeed any where in all the Scripture; for the words are, Mat. 12. 26. *And if Sathan caſt out Sathan, he is divided againſt himſelf, how ſhall then his Kingdom ſtand?* And here every one that hath a right, though ordinary, underſtanding of things, and who ſee even but a very little, may ſee that Chriſt doth not ſo much as imply *That Sathan is not divided againſt Sathan*, but only argueth the caſe with them againſt themſelves, by an Argument that is commonly called *Argumentum ad hominem*, as doth plainly appear by the following Verſe, v. 27. *And if I by Belzebub caſt out Devils, by whom do your Children caſt them out? therefore they ſhall be your judges*; for Chriſt had this manifeſt advantage againſt them, that they could no more alledge, that he did caſt out Devils by the Prince of Devils, than that it might be alledged, that any of their Children did caſt them out; for their Children did believe, they did caſt out Devils by the Power of God, and Chriſt had far greater cauſe to ſay the ſame, to wit, that he did caſt out Devils by the Power of God: Nor doth the manner of Expreſſion, *If Sathan caſt out Sathan*, argue or imply in the leaſt, that Sathan is not divided againſt himſelf, or that his Kingdom is not divided; for the Particle [*if*] is not always to be underſtood to imply a *negative*, but frequently an *affirmative*, as in v. 28. ſaid Chriſt, *But If I caſt out Devils by the Spirit of God, &c.* the ſenſe is not Negative. And hereby it doth plainly appear, that *Cotton Mather* is a Falſifier and Wreſter of Chriſts words, who would bring Chriſts Authority to prove, *That Sathan is is not divided againſt Sathan*, which is utterly falſe; for Sathan is divided manifeſtly oft times againſt Sathan, and his Kingdom is divided alſo, and therefore it cannot ſtand, but muſt needs fall, and great will be the Fall thereof; for there is no true nor real Unity betwixt the Devils,

nor can there be, becauſe they are not in unity with God, nor Truth, which is the alone foundation & ground of all true Unity; and tho' Devils may ſeem to agree, and the parts of his Kingdom to be in Union, yet that is no real unity, and therefore they oft fall at variance, as their wicked Actions and Works in wicked men, plainly demonſtrate, that are moſt commonly divided and diſcordant.

And as for thy Book of *Witchcraft* (though I believe there is ſuch a thing, that is too frequent, as real Witchcraft, and too many that are real Witches) yet I find little, or indeed nothing in all thy book that doth effectually prove, that any of theſe Children were really bewitched; the moſt it proveth, is, that ſome Whimſies and Fancies, together with ſome fits of Madneſs or Melancholy Diſtractions, did ſeize upon them, or ſuppoſe a Diabolical Poſſeſſion; all this doth not prove they were bewitched, nor do I find any effectual proof, that it was a Bodily Poſſeſſion of the Devil. But whether it was ſo or not, I am little concerned (to enquire) further, than to take notice, that *C. Mather* will needs have it to be ſo, not only to beſpatter and abuſe the People called *Quakers*, becauſe a whimſical Boy became well when his going to the *Quakers* Meeting was but mentioned (which might be uſed, rather for, than againſt them, but really is of no force either for or againſt) but to make ſimple and too credulous People believe, *That ſome of his Brethrens, or his own, Prayers did conjure the Devil, and caſt him out:* And all this to prove the great worth and excellency of the *Presbyterian* or *Independent* Religion. But I have both read & heard as great, or rather greater inſtances of evil Spirits and Devils being caſt out of ſome by *Popiſh Prieſts*, which doth no more prove either the truth or worth of Pope or Papacy, than this pretended or ſuppoſed Ejection, and caſting out, or perhaps the going out of the Devil, without any force, but on his crafty deſign to make *Cotton Mather* imagin it to be ſo, and others of the like ſilly credulity, doth prove the truth or worth of your Religion; for *C. Mather* ſhould remember his own words in that thing call'd his *Sermon on Witchcraft*, p. 36. *Sometimes* (ſaith he) *the Devil will uſe a digreſſion, he will ſeem to give over his intent in one thing, but make ſure of his intent in another: ſuch a Stratagem he uſeth, as what* Joſhua *took* Ai *withal, he retires, and ſo he conquors.* I ſay then, what doth *Cotton Mather* know, or how

can

can he prove to the contrary, but that the Devil uſed this Stratagem in retiring or going out, without being conjured by the force of his and his Brethrens Prayers? And though the great worth and power of true Prayer, I moſt willingly acknowledge, which is only performed by the Inſpiration and Revelation of the holy Spirit, yet ſeeing *Cotton Mather* and his Brethren generally mock at any, at this day laying claim to divine Inſpiration and Revelation, I cannot own their Prayers to be true, they are liker to Charms and Spells of ſuperſtitious Perſons, all ſuch Prayers that are performed without divine Inſpiration and true internal divine Revelation.

Nor doth it content or ſatisfie *Cotton Mather* to accuſe and ſpeak evil of the honeſt People called *Quakers*, and to belye *CHRIST* himſelf, and the Scripture, as I have above ſufficiently proved, but he alſo falleth foul upon his own Native Country, and the People in it, ſaying expreſly of the Country of *New-England*, A COUNTRY FULL OF LYES! pag. 28. in his diſcourſe of Witchcraft: How may the People of *New-England* reliſh this? a People generally all over (few excepted) your Church Members, and yet by *Cotton Mathers* Authority, *full of Lyes*. Alſo, he doth plainly accuſe not a few of them for uſing and practiſing manifold *Sorceries* and *Charms*. Had the People called *Quakers*, ſo accuſed them of *New-England*, it would have been judged great impiety. But what ſaith the People of *New-England* now to *Cotton Mather*, who doth ſo accuſe them? let them ſee to it, and if they be not guilty of his Charge, whether is he not ſeverely to be reprehended? And what ſay his Brethren, the men called Miniſters in *Boſton*, who have ſo highly praiſed his Book, have they no Garment to cait over their Naked Brother?

Here follow a few words of a Letter to *John Cotton*, called, a Miniſter, at *Plymouth* in *New-England*.

John Cotton;

HAving ſeeen a few Lines from thy hand, atteſted by thee, and other two Witneſſes, wherein thou and they declare, That in the Town of *Plymouth* in *New-England*, laſt Summer, ſave one, ye heard me affirm, That the Scriptures are the Word of God. My *Anſwer to thee and them, is, That ye have not dealt fairly, nor as becoming true Witneſſes, in this caſe; for every Witneß ſhould declare all the Truth, and conceal nothing of the Truth which they heard. Now this ye have not done, but diminiſhed from my words, as your Conſciences may bear witneß, if your* Memory *be not bad; for I very well remember my words at that time, which were theſe, That I did acknowledge the true Senſe of the Scripture to be the* Word of God, *and that in the ſame I was not ſingular in my Perſwaſion, from the People called* Quakers; *for* Samuell Fiſher *in his Book called,* Ruſticus ad Academicos, *that hath been in print upwards of twenty five Years, hath affirmed the ſame, to wit, That the true Senſe of the Scripture is the Word of God. And at that time I further ſaid, That not every one who had the Letter of the Scripture, had the Word of God, to ſpeak properly, becauſe they had not the true ſenſe of Scripture, which none have, but ſuch to whom it is given by the Spirit of God. I alſo did further affirm, That the Letter or words of Scripture may be called the* Word *in a figurative ſenſe, as the* Map *or Card of* England *is called* England, *and that the Greek word is uſed in Scripture in divers acceptations.* All this, and more to the ſame purpoſe I ſpoke to thee at that time.

*G. K.*

The ſubſtance of this I have more largely aſſerted in my late Book, printed, called, *The Presbyterian and Independent viſible Churches, &c.* cap. 1.

THE END.